

AMERICA

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Chronicle

Home News.—After some days of consideration of the tax bill, the Senate was reported on May 30 to have reached a practical agreement with the President on the bill without the sales tax. The following day, after a sudden decision, the President appeared personally before the Senate and read a speech in which he urged speed in "balancing" the budget. In this speech, he mildly recommended the sales tax. Late that night, the Senate, by a vote of seventy-two to eleven, passed a tax bill estimated to raise \$1,115,000,000. This included high income taxes; excise taxes on various articles in the class of luxuries; import taxes on oil, coal, lumber, and copper; stamp taxes on various items including telephone and telegraph messages, bank checks, stock and bond issues and transfers; and an increase in postage rates. A vote on the sales tax was overwhelmingly defeated. The bill was approved in conference between the House and the Senate. This incident raised a curious issue between the Democrats and the President. The former, who had already reached agreement with the President on the tax bill, apparently thought they had won a victory over the President in refusing the sales tax, whereas the next day the press of the country and the world rang with approval of President Hoover's action and its apparent

success. Much bad feeling was expressed by the Democrats in consequence. The Senate began work on an omnibus economy bill calculated to save more than \$238,605,000.

The House passed, without a record vote, the Steagall bill creating a guarantee fund of \$400,000,000 to protect depositors and distressed financial institutions. On June 1, the Senate Banking and Currency Committee substituted for the Goldsborough bill one by Senator Glass, which would make all United States Government bonds available for temporary currency inflation to the extent of \$1,108,000,000. Senator Glass admitted proposing the bill in order to suppress the Goldsborough bill calling for a return to the prices of 1921-29. This bill had already been passed by the House.—Following the Wagner bill in the Senate, Speaker Garner made public proposals which would give the President \$100,000,000 for an emergency fund for relief, would loan \$1,000,000,000 to the States and private corporations for relief projects, and would borrow \$1,000,000,000 for public works. The following day the President denounced this plan as "the most gigantic pork barrel ever proposed to the American Congress" and "an unexampled raid on the public treasury." Speaker Garner in turn charged that the proposals were in effect the President's own. It was expected that the Wagner bill would be reported favorably.

On the Republican side, interest still centered around the effort to frame a plank on Prohibition which would satisfy both Wets and Drys. Senator Borah took the lead in opposing Wet plans, while many prominent politicians urged an agreement between the two parties which would take the issue out of politics.—The Communist party nominated William Z. Foster for President and James W. Ford, a Negro, for Vice President.

Austria.—The whole world had become conscious of the financial plight of Austria, and efforts were being made on all sides to prevent her complete collapse. The new Government headed by Dr. Engelbert Dollfuss, former Minister of Agriculture, was made up of the Christian Social party, the Farmers' party, and the Heimwehr. It was a striking shift toward the Right, as the Heimwehr had only two representatives and was expected to be further weakened in the general elections in the Fall because the Nazi movement had robbed them and the Pan-Germans of many of their followers. Dr. Dollfuss,

Tax and
Economy
Legislation

Politics

Right Trend in
New Government

though of the same political party as his predecessor, Dr. Buresch, was said to be less moderate in his views on nationalism and less inclined to be friendly with France. It seemed likely that the new Government would be obliged to declare the long-discussed "transfer moratorium" which would prevent the exportation of Austrian schillings out of the country. Italy was reported as pleading for immediate financial succor for Austria.

France.—The General Congress of the Socialist Party, called to determine to what extent the party should abandon its independent attitude and share responsibility in the Government, ended on May 31 and resolutions were immediately made public in which it was stated that the gravity of the domestic and international situations would not permit the party to refuse to collaborate with the Government if the Radicals made such an offer. But at the same time the Socialists demanded "the presupposition of the existence of a common program." This program contained the following conditions upon which the Socialists would cooperate with the Ministry: the organization for peace by agreements among nations and obligatory arbitration of international disputes; the prohibition of private commerce in arms; the nationalization of arms manufacture; the balancing of the budget without reduction of social-service funds; the State control of banks; the nationalization of railroads; a national monopoly of insurance; a forty-hour week; and general political amnesty. Shortly after the publication of these terms, M. Herriot, speaking to the executive committee of his own Radical Socialists, rejected the majority of the conditions, thus making the expected Socialist participation in the Cabinet impossible. M. Herriot made the following statement in explanation of his stand: "The only program which dominates all others at present is that which permits us to establish a balanced budget at home together with political relaxation and economic understanding abroad. In the accomplishment of such a task we are ready to work side by side with the Socialists in the Government." Continuing, M. Herriot insisted that the proposals relating to the traffic in arms and the forty-four hour week could be accomplished only by international agreement, and that the nationalization of the railroads and the establishment of a national insurance monopoly would require huge sums of money not now available from the Treasury. Observers predicted that the stand taken by the Premier-designate would undoubtedly win him large support from the Moderate Right.—On June 1 the first meeting of the new Parliament was opened with formal speeches and a panegyric of M. Doumer. A reference to the rights of Catholics made during another speech was cheered by the Right and jeered at by the Left. During the day the Socialist leaders declared that although it was impossible to reach an agreement with M. Herriot, they would lend their support to his Government for the present.

Germany.—Political tension in Germany reached the snapping point last week, and the thread supporting

Chancellor Bruening in power was summarily cut by President von Hindenburg, who took the step without waiting for Parliamentary action. For two days the Chancellor argued with the President for support of his policies, particularly for increase of taxes and the division of large estates into farms for the benefit of the unemployed, which would require an executive decree signed by the President. But strong influences had been at work on the aged Marshal. The large landowners were opposed to the division and redistribution of lands; the industrialists were against any new taxes; the militarists were demanding more representation; the Nazis were obstructing every form of coalition that did not give their leaders full control. It was feared that the military arm of the Government was not behind Bruening; a Reichswehr leader was said to be chiefly responsible for the Chancellor's downfall; the clique that was fighting him had shaken the President's confidence. To the chagrin of the Centrists, the displeasure of the Socialists, and the general disapproval of foreign statesmen, Bruening and his Cabinet were forced to retire.

After much consultation with leaders of the various Reichstag parties President von Hindenburg found no party strong enough; and the Centrists, Socialists, and Nazis refused to cooperate. He was forced to look to a non-partisan grouping and, with strong leanings towards the Right, the Junker militarists, and landowners, sought a Chancellor. His final choice fell on Lieut.-Col. Franz von Papen, who had been expelled from the United States for spy work in 1915, and later was a member of the Center party. He immediately selected the following members for his Cabinet: Baron Constantin von Neurath, Foreign Affairs; Baron Wilhelm von Gayl, Interior; Professor Hermann Warmbold, Commerce; General Kurt von Schleicher, Defense; Baron Friedrich Edler von Braun, Food and Agriculture; Baron von Eltz-Ruebenach, Transportation and Posts; Dr. Franz Guertner, Justice; Count von Schwerin-Krosigk, Finance; Dr. Karl Goerdeler refused the Labor portfolio.

It was evident that this "national concentration" movement which brought into office men unaccustomed to Parliamentary government, and included some of the bitterest foes of the former Chancellor, could be nothing more than a stop-gap organization until new elections should be held. The Centrists immediately dismissed Von Papen from their ranks, and served notice that they would oppose his new Government. The Socialists likewise showed their displeasure at the breaking up of their coalition with the Centrists, and went into opposition. It was forecast that Von Papen never would receive a majority in the Reichstag, and he might even avoid facing the humiliating ordeal. President von Hindenburg was expected to decree a new election to be held within sixty days, unless some form of government could be organized to carry on until after the Lausanne Conference. Dr. Hjalmar Schacht was mentioned as successor to Bruening in representing Germany at this meeting.

Chancellor
Bruening
Resigns

Socialists'
Share in
The Government

Von Papen
Appointed
Chancellor

Centrists and
Socialists
Oppose

Great Britain.—Purely domestic matters were slated for consideration by Parliament, which resumed sessions on May 24 and will continue till the middle of July.

**Uncertain
Stability**

The Cabinet, however, continued to be engaged in the formulation of the policy to be laid before the Lausanne and Ottawa Conferences. While a certain amount of satisfaction was expressed over new signs of Great Britain's financial recovery, such, for example, as the recent purchases of gold from domestic and foreign sources by the Bank of England, and the announced plans for the refunding of the 1917 War loans, there was a corresponding dismay caused by the statements of Neville Chamberlain, Chancellor of the Exchequer, that additional drastic economies might be required before the end of the year. These economies, Mr. Chamberlain asserted, would be demanded by circumstances over which the Government had no control, by "factors of uncertainty." According to speculation, these factors were judged to be either the possibility of a necessity to pay the December instalments on the American war debt or the possibility of a paralysis of world trade in August or September. Since taxation was said to have reached the limit, and governmental economies also to have been reduced to the minimum, the further economies required would probably be in matters of social relief. As indicated, the economies would refer to a revision of the health-insurance system, the reduction of old-age pensions, and the raising of the school age from five to six years, affecting more than 250,000 children. The increase in the unemployment figures for April over the preceding month was 84,849, and over April, 1931, was 132,068.

Ireland.—Following a vigorous debate, in which a variety of viewpoints were advanced, the Senate passed the second reading of the Oath bill. The bill, thus advanced to the committee stage, was subjected to amendments. It was regarded as certain that the Senate amendments would seriously modify the content of the bill. With the Senate amendments passed, the bill would be the subject of conference between both Houses; and if these conferences failed of agreement, the passage of the bill could be blocked by the Senate for a period of eighteen months, unless President De Valera called a general election. Meanwhile, the President took up the next step in his program, namely, the beginning of direct negotiations with Great Britain on the question of the land annuities. He was expected to send a note on the subject which would expound the Fianna Fail argument and answer the note of J. H. Thomas, British Secretary for the Dominions, calling attention to the agreements made by former-President Cosgrave. The De Valera Government intended not only to hold back all current payments, amounting to about £3,000,000 annually, but also to demand the return from Great Britain of the annuities paid during the past ten years.

**The Oath and
Annuities**

Japan.—While three army transports, bearing the last of the expeditionary force that had fought in the Shang-

hai campaign, sailed from that city on May 31, a new advance was reported on the Manchurian front, where Japanese troops struck north and south of Harbin against the Chinese insurgents under General Li Hai-tsing. In an attempt to dislodge a concentration of enemy troops the Japanese airplanes were reported to have set fire to Hailun, a city of 50,000 inhabitants.—On the same day *Izvestiya*, the organ of the Soviet Government at Moscow, charged that "certain Japanese elements were invading Siberia to facilitate Japan's preparations for a war against the United States by making available for the Japanese military machine the rich resources of Asiatic Russia."—On June 1, the Emperor opened the Diet; observers stated that legislation to be passed consisted of finance bills.

**Advance
In Manchuria**

Mexico.—Following closely the form of the recently enacted law in Hidalgo, Governor Tejeda, of Vera Cruz, approved an expropriation law in that State. This allows taking over both cash and property of persons lending money at an interest in excess of two per cent a month, and expropriation of properties which the State considers the proprietors decline to improve, as well as those where there had been a readjustment of personnel or reduction of salaries, and renters who had paid one-third of the value of a house would succeed to its possession. In Zacatecas, the Governor parceled out among more than 300 unemployed laborers over 22,000 acres of the Malpasc hacienda.—Because the Catholic authorities were alleged to have failed to comply with the law restricting the number of priests to thirty-four in the State of Mexico, all of the churches in that State were closed.

**Economic
and Religious
Measures**

Rumania.—The entire Rumanian Cabinet, headed by Dr. Nicholas Jorga, resigned on May 31. An urgent message was sent to Dr. Nicholas Titulescu, Ambassador at London, to return. Dr. Jorga stated to newspaper men: "We have resigned because we were unable to find funds to pay public officials' salaries and unable to conclude a loan and yet are willing to cut Government salaries fifty per cent. You will now get a Titulescu Government. I cannot get a loan." Sharp protests to the Government had been uttered by the French, British, Dutch, and Swiss Ministers at Bucharest against the plan for the conversion into State debts of agrarian debts on the ground that it endangered the leu, to whose stabilization the four countries had contributed financially.

**Jorga Cabinet
Resigns**

Russia.—Prince Feisal, second son of King Ibn Saud of Hedjaz, arrived in Moscow on May 29 and was given a magnificent reception, similar to that extended to the party of the Turkish Premier on April 28. A band played the Hedjaz national anthem and the Internationale. Government pronouncements took credit to the Soviets for encouraging Arabian nationalist aspirations, the Soviet regime being the first to recognize Hedjaz, in 1927.

**Reception to
Prince Feisel**

South Africa.—Among the difficult problems forecast for the Imperial Economic Conference at Ottawa was that of the attitude of Premier Hertzog's party in regard to Empire currency and preference. The Union of South Africa has remained on the gold standard, despite the action of Great Britain and the Dominions. This led to anti-dumping legislation against all countries who relinquished the gold standard, with no exception made for the members of the Commonwealth. It also complicated the program advocated by the British Government for a stable standard for currency throughout the Empire. As a further stroke against the program, General Hertzog was attempting to introduce a new coinage based on the decimal system. In regard to Empire preference, a great obstacle to unanimity at the Ottawa Conference will be the fact that South Africa completed independent trade treaties with other nations, notably Japan and Germany. These movements followed logically from Premier Hertzog's demands for greater independence within the Commonwealth advanced at the last two Imperial Conferences. Of all the Dominion Premiers, he showed more sympathy towards the Irish Free State in its efforts to abolish the Oath of allegiance, though he did not approve a similar measure for South Africa. Because of his demands for greater political and economic independence, the dominantly British Province of Natal became more threatening in its movement towards secession.

Spain.—On May 29, a new series of disorders broke out in various parts of the country. The correspondent of the *New York Times* attributed them to the rich land-owners, who, he asserted, were attempting to restore Alfonso to the throne, but the nature of the disturbances seemed to indicate that they had been fomented by Syndicalists and Communists, and were not in reality a monarchist movement. A general strike was declared in Seville and terrorists and bombers were arrested by the police before a plan to burn all the city's 200 churches could be put into execution. Clashes between strikers and police occurred in Madrid also; six persons were killed and thirteen arrested during the rioting. All manufacturing activities were suspended in Cadiz, and street fighting broke out in Algeciras.

League of Nations.—The Republic of Liberia was declared a "health menace" in a newly published report of experts of the League of Nations. Conditions there were "so chaotic" as to threaten disintegration. There were "12,000 citizens with 1,000,000 subjects." Yellow fever was rampant with mosquitoes, swarming rats, and practically no doctors. "Liberia's financial situation is tragic. She has no budget, no accounts, and no money." The Liberian Government still balked at plans of rehabilitation by the League.

Disarmament.—Earl Stanhope declared on May 31 in the land commission of the world disarmament confer-

ence, sitting at Geneva, that Great Britain was ready to agree to scrap all tanks of more than twenty-five tons. Below that figure the British felt that tanks had become "markedly less offensive." The naval commission, "reaching the only unanimous agreement since its foundation," decided to extend the age of battleships from twenty to twenty-six years.

The gas and germ committee adopted a text completely banning that type of warfare. It covers not only all gas and germs but all methods and appliances for the projection, discharge, and dissemination of them and all projectiles intended to cause fire and all appliances designed to attack positions by fire. All pathogenic microbes, whether virulent or capable of becoming virulent, are banned.

The American attitude on naval weapons was made known on May 28 through the report of the drafting committee of the conference's naval commission. The United States, together with the United Kingdom and Japan, maintained that capital ships were the backbone of their defensive forces. The American delegation, with Argentina and the United Kingdom, also held that aircraft carriers are purely defensive.

International Economics.—Hints were uttered in the House of Commons on June 1 of Great Britain's desire that the United States should take part in the coming conference beginning June 16 at Lausanne, called by Great Britain for the consideration of the reparations question, as well as other factors in the present crisis. Reports from Washington, however, indicated that the United States would not favor entering any discussions which might involve the question of War debts.—The swift depletion of American gold holdings, which amounted to \$69,677,000 in a week, with a corresponding increase in Great Britain and France, caused alarm to United States Treasury officials, who asked budget action to curb the drain.

During the next few weeks the question of the Irish land annuities will take the place of the Oath in Irish dispatches. Andrew E. Malone, our Irish correspondent, will give AMERICA's readers the material on which to judge the question in "The Irish Land Annuities."

Did "the bigots of the South" defeat Smith in 1928? Richard Reid will show they did not in "Let's Look at the Record."

John Moody, in a touching piece of autobiography, will tell how he found God at last "At St. Stephen's, Vienna."

Daniel A. Lord will present a pre-view of the St. Louis "Catholic Summer School—Second Year."

John J. O'Connor will tell of "The Incredible Parish" in a chapter from his forthcoming book on Ireland.

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WILFRID PARSONS
Editor-in-Chief
PAUL L. BLAKELY FRANCIS X. TALBOT WILLIAM I. LONERGAN
JOHN LAFARGE GERARD B. DONNELLY FLORENCE D. SULLIVAN
Associate Editors
FRANCIS P. LEBUFFE, Business Manager

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National Conventions

WITHIN two weeks, the Republican convention will be a past event, and the embattled Democrats will survey the country from the Coliseum in Chicago. Millions of voters who in previous years looked forward to the conventions with interest, now look forward with hope. Can either of the parties help them back to prosperity? Can both unite on a policy which, no matter what candidate is chosen in November, will stimulate business, decrease unemployment, and restore the country to the prosperity which it should normally enjoy?

The partisans will do well to give heed to the hopes of the people. For a number of years dissatisfaction with both the major parties has been growing. Ever since the unfortunate Harding Administration, it has been gaining strength. Unless the old parties put aside their unseemly scramble for power and loot, a third party is inevitable.

To go back no farther than 1920, it is plain that there has been little difference in the platforms of the major parties. Each platform meant as much, and as little, and neither was taken seriously by the leaders. In their view, a platform is not something to stand on, but something to get in on, and to be thrown aside once success is achieved. In each platform, we meet the same wordy evasions, the same quibbles, the same equivocations. On one point only are the Republicans clear, and that is that a Democratic Administration would ruin the country. Transpose the adjectives, and you have the one point on which the Democrats speak out.

These shameless exhibitions will continue just so long as the people permit them to continue. To look for leadership in either party under the present system is hopeless. This does not mean that both parties are without men who could provide leadership, but simply that under present conditions these men lack a following, and the means to secure a following. A delegate to a convention is as helpless as an intelligent voter when he goes to the polls to be confronted with the names of Richard

Roe and John Doe, as opposing candidates for Governor. Richard Roe is heavily interested in a company which sells light, heat and power, and is plotting to secure control of certain natural resources in the State. The voter does not like Roe, but knows that Doe is little better than a simpleton. Yet if he does not vote for Doe or Roe, he might as well vote for Andy Gump or old King Cole. The next Governor and the next President are not chosen at the polls on election day, but by the politicians long before the conventions, State or Federal, meet.

It is barely possible that the seriousness of the economic depression has had the effect of a warning to the partisan leaders. For many years, party platforms have been snares or delusions, and sometimes both. Perhaps this year, the major parties can unite on policies that will put some of our 9,000,000 unemployed back to work, and stick to those policies. To the respective national party chairmen, we commend that possibility.

The Scottsboro Case

APPARENTLY by unanimous decision, the Supreme Court has agreed to review the Scottsboro case. This case involves seven Negroes, sentenced to death in Alabama for a crime alleged to have been committed against two white women.

The trial of these men was welcomed by the Communists as another opportunity for propaganda. There is good reason to believe that their only interest in the defendants was to have them convicted, since, had they been acquitted, the meetings scheduled throughout the country would have lacked all savor. As the case progressed, it became plain that their intrusion did not help the accused. It did, however, hamper their attorneys, and it stirred up bad feeling throughout the State and the entire South.

We offer no criticism of the higher State courts which refused to interfere with the sentence passed by the trial court. It appears that they were compelled to review the case on technical grounds, to the exclusion of the broader aspects of substantial justice. The trial court, however, is more open to criticism. It is by no means clear that the men received a fair trial. Threats of mob violence followed their arrest, and the Governor was forced to call out the militia to preserve order. Arguing the case before the Supreme Court of the United States, Walter H. Pollak charged that the trial judge erred in refusing a change of venue, and that he forced the men to trial before their counsel had time properly to prepare their defense. By granting a review, the Supreme Court admits that these charges are substantial.

While the accused may be guilty, it is to be hoped that their guilt will be shown beyond reasonable doubt before the State puts them to death. The courts are under fire in this country. The impression that only the poor can be convicted, while the wealthy go free, is so common that we cannot afford even one more miscarriage of justice. Let that impression be again confirmed, whether by mob hatred improperly influencing a jury, or by honest judicial error, and the results will be more disastrous than can well be calculated.

As the late Chief Justice Taft, and his successor, have observed, the administration of the criminal law in this country is deplorable. A crime that arouses the community is followed by mob hysteria, and justice to the accused is impossible. Other crimes, more harmful to the community, are passed over without notice. By agreeing to review the Scottsboro case, the Supreme Court is helping to restore a proper balance.

What's Wrong with Education?

THE burden of the 1932 Commencement addresses, as far as they have reached us this month, is that something is seriously awry with education in this country. Possibly the endless discussion of what is wrong in the economic world, has impelled our commencement speakers to subject the schools to a more searching test than they have hitherto received. To this conclusion, the frequent references to the increasing costs of education, particularly in the colleges, lend a color of probability.

But there is something more seriously wrong with American education than wasteful and ill-timed expenditure. Our schools would remain fit subjects for criticism, even were they administered according to a program approved by the soundest of economists. We should have reason for uneasiness, even should they continue to "turn out," as the unhappy, yet often apt, phrase has it, a yearly harvest of young men and women who are confident that life has no rebuffs which can turn them back. For the defects of our schools are not wholly financial, or even academic. They are not external, the worst of them, but spring from a false principle which in this country we have assumed to be fundamental in education.

The Rev. Walter M. Howlett, secretary of the department of education of the Federal Council of Churches, touched upon that false principle in a speech delivered at a commencement last week. To all speakers in search of a theme for a commencement oration, we commend his address, for its subject cannot be dwelt upon too often, not even, it must be sorrowfully admitted, when the audience that listens is made up of Catholics. Dr. Howlett maintained that some place for religion must be found in the State schools, "or our whole public-school system must be discarded," since, when religion is left out, "there is no such thing as education." In offering this criticism, Dr. Howlett is at one with Pius XI, who wrote in the Encyclical on "The Christian Education of Youth," that "since education consists essentially in preparing man for what he must be and for what he must do, here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end." To this principle, the Pontiff added the words, "In the present order of Providence, since God has revealed Himself to us in the Person of His only-begotten Son Who alone is the way, the truth, and the life, there can be no ideally perfect education which is not Christian education."

What Dr. Howlett has said publicly is held by millions of non-Catholics who stand aghast at the results of fifty

years of education from which religion has been excluded. Boys and girls attend the public schools during the most impressionable years of their lives, "where," according to Dr. Howlett, "the law forbids spiritual training." After twelve years in these institutions, many of them matriculate in colleges "where there is no religious training either." Even worse than the mere absence of religion, and more dangerous than open and violent attacks upon religion, is the very atmosphere of the secular college or university which deftly and indirectly, but deeply and firmly, sets the impression in the youthful mind that religion is of no real worth or value to the individual or to society. If religion means anything, it is not a lightly held opinion, subject to revision, or even a mode of thought, still less an emotion; but an enlightening, controlling, and strengthening philosophy of life. Without this philosophy, as Dr. Howlett contends, our college boys and girls can "have no real foundation in their lives."

In his recent Encyclical, "The Charity of Christ," Pius XI has pointed out what is wrong with the world. Basing its policies on a philosophy that rejects Almighty God and affects to set man in God's place, it has dragged man down to misery and despair. Precisely the same evil lies at the base of modern secular education. That education is wrong, and wrong not by accident or simple defect, but wrong in its most fundamental principle. Until it returns to Almighty God, the world will continue to suffer from the effects that follow upon a denial of its Maker.

The Fruits of Prohibition

WRITING in the New York *Herald Tribune*, Dr. John Bassett Moore observes that a country is singularly unfortunate when one of its most profitable industries "enjoys freedom from taxation because of its criminal character." Dr. Moore's particular field is international law, a subject on which he has long spoken with authority. But he is also at home, it would appear, when he undertakes to discuss the fruits of Prohibition in the United States.

These fruits are chiefly three. In the first place, writes Dr. Moore, Prohibition has diminished respect for law. Next, it has debased morality, public and private. To end with, "government itself has been undermined."

We agree with Dr. Moore. Prohibition may have been planned as "bold experimentation," or as a great moral campaign. Probably it was. We all remember how we were assured that once the Federal Government were put in charge, all the potable alcoholic liquors in the country would disappear, like Cinderella's fine raiment on the stroke of twelve. With them, poverty, insanity, and crime would fade away, so that poor houses, jails, and asylums would remain only as monuments to a cruder age. On the ruins of every saloon a school or a savings bank would arise. The earlier Prohibitionists put much stress on the godliness of savings banks.

After twelve years of trial, and the expenditure of millions of dollars, along with the loss of billions in Federal and State revenue, the potable alcohols are still with us. So too are the jails, the poor houses, and the asylums,

except that there are more of them. In the last few years the Federal Government has been forced to create a new thing, to wit, Federal jails, the local supply proving insufficient. We have more poverty and more crime than in any period of our history. On the ruins of every saloon, a noisome speakeasy has arisen.

Prohibition is not a dismal failure. That we might put up with. It is a failure which, as Dr. Moore writes, has diminished respect for law, debased morality, and undermined good government.

The Outlook in Germany

WHEN the final elections showed that Marshal von Hindenburg had been chosen President by a clear majority, not only Germany but all the world breathed more easily. With Von Hindenburg as head of the Government, and with Dr. Bruening in actual control as Chancellor, it was felt that the affairs of the country, both domestic and foreign, were in safe hands. This feeling was confirmed when, only a few weeks ago, the Reichstag gave the Cabinet a vote of confidence.

The resignation of Dr. Bruening on May 30, and the accession of Von Papen, revive the old uneasiness, if not in Germany, at least in this country and on the Continent. Dr. Bruening faced conditions of unparalleled difficulty, and while at times he seemed to carry on with a high hand, he kept well within the bounds of justice and prudence in applying his policies for the economic and political regeneration of Germany. As far as the news dispatches inform us, the cause of the break between the President and the Chancellor is not clear. In the opinion of the *New York Times*, they parted when Dr. Bruening declined to recede from his determination to put in force by ministerial decree certain measures for taxation and the reform of the land laws.

Comments in the French and English press indicate much disquiet. The Tory London *Morning Post* fears that "Germany is once more putting her neck under the yoke of Prussia," and the *Herald* predicts that the soldiers and the landlords with whom the President has surrounded himself, will govern the country "by dictatorial decree," quite without reference to the Reichstag. *Le Temps*, of Paris, thinks that the present Reichstag will be speedily dissolved, and that its successor will be completely dominated by Hitler and his party. Premier Herriot professes to believe that the situation which has been created in Germany is "very grave." Other exponents of French opinion, some, doubtless, talking for Buncombe county, assert that with Hitler and his associates in power, political Germany will prepare for a new World War. It is easy to understand, perhaps to excuse, the fears that emanate from the Quai d'Orsay. But we need not share them.

Still, it seems to us that President von Hindenburg has taken a step which he is likely to regret. With Von Papen at the head of the new Ministry, even though we are assured that it is only "a Ministry of transition," the prospect for an easily workable program of foreign relations is not bright. Von Papen's war activities in this

country and Canada, for which he was indicted, suffice to make him a *persona non grata* to many both at Washington and Westminster. Under Dr. Bruening, Germany was well on the way to stable reconstruction at home, and to a better understanding with the Governments of the world. The intelligence and courage which marked his conduct of the Government had all but allayed the soreness and distrust which invariably characterize the conduct of the victors toward the vanquished. The fall of his Ministry will not cancel all the advantages which he has gained, but there can be no doubt that it will cancel some of them. Dr. Bruening was preparing to present Germany's case at the forthcoming Lausanne conference. That task must now be confided to other hands, and the loss may not be Germany's alone. Disregarding Lincoln's homely advice, Germany has swapped horses while crossing the stream.

But pessimism is not in order. Dr. Bruening retires from the Government, but not from politics, and the admirable qualities which made him notable as Chancellor will not be wholly lost to his country and to the world. No one can foretell what further changes will be wrought by this turn of the wheel which has retired "the best liked and best trusted man in Europe," as Walter Lippmann writes, but it is difficult to picture a Germany under a reign of Communism, or of unbleached Hitlerism. Herr Hitler, the militarists, and the landlords, are now near the top. But remembering the fundamental good sense of the German people, and not forgetting the axiom that a radical in power usually becomes a conservative, we can look to the future with hope.

Henry Ford on Charity

IN a series of essays, published as paid advertisements, Henry Ford is giving the country his views on unemployment and the depression. Some of these views are good. Thus Mr. Ford sternly reprobates "routine charity," by which he does not mean "human helpfulness." What he condemns is the practice of thinking that our contributions in dollars absolve us from the duty "of being personally kind, personally concerned, and personally involved in the work of helping others in difficulty."

Mr. Ford is simply repeating what all apostles of loving kindness have taught from the beginning. Our Lord visited the sick, and laid His Hands on them. He went into homes darkened by sorrow, and Himself consoled the mourners. When the people who had gathered to hear Him had nothing to eat, He ministered to them through the miracle of the loaves and the fishes.

The example He set, and the doctrines He taught, form the basis of Christian charity. When Ozanam wished to Christianize the youthful students at Paris, he formed his associates into bands. These young men were not to moralize about the sick and the poor, but to visit them, as Our Lord did.

Mr. Ford is right. Dollars are no substitute for personal kindness. Charity organizations need rules and regulations, but the best sort of relief is not given through an agent or an office.

Human Obstacles to Communism

JOHN LAFARGE, S.J.

WHEN, last August, the Rev. John Haynes Holmes, of New York, returned from Russia, he felt that "nothing can prevent the completion of the Five Year plan"; and that all American engineers, Bolsheviks and anti-Bolsheviks, were unanimous on this point. But he had to "qualify" his statement. Much of the plan would have to be "re-done; much of the plan is impracticable. Railroads will be built but there will be no trains to run on them. Big factories will be completed but not a single wheel will revolve." In short: "On completion of the Five Year plan Russia will have to start further five-year plans for the next fifty years in order to finish the stupendous task of modernizing and collectivizing the State."

It is a "foul calumny," asserted at the ninth All-Union Trade Union Congress, V. Kuibyshev, official sponsor of the Plan, "to say, as do certain Mensheviks (Yugov), that the first Five Year plan is not already accomplished," merely because "the economic and cultural level of the country was not raised." The plan has been fully accomplished by the transfer of Russia "from being an agrarian-industrial country into being an industrial-agrarian one." The imposing list of factories built, some 21,000,000 workers enrolled, collectivized farms, fisheries, lumber industries, etc., proves the point; and the new Five Year plan will see the "practical realization of scientific Socialism" and "abolition of all classes." (*Moscow Pravda*, April 30, 1932.)

Yet with all this, there are certain points in the program which have as yet remained without explanation by the much-explaining Soviet planners. First, there is the matter of labor discipline, to which American engineers have repeatedly called attention.

On his return to the United States on September 26 of last year, James McElroy, an American construction engineer, who had been for two years working for the Soviet Government at the automobile factory of Cheliabinsk, declared: "I would not wish my worst enemy to live in Russia under the condition the middle classes are there today. The Soviet has shock troops of young Communists, who are well fed and well clothed, to go around the various plants and mines to jack up the workers. But my foreman, a good man, said he was leaving for another mine 500 miles away, because he could get butter there." Recently the Associated Press reported the total failure of this same factory to produce even a minute percentage of its requirements. Out of some 1,600 projected rear axles only three or four had materialized. Ellery Walter, a young American author, who accompanied James McElroy on his return, remarked that the Five Year plan would fail for "lack of skilled workers, fear of mistakes on the part of engineers and directors, lack of machine tools and standard equipment, world depression; not using imported technique to its full abilities, and lack of trained production executives."

The main issue, which is the moral one, was put by the Director of the Catholic Institute of Arts and Industries of Madrid, Father José A. Pérez del Pulgar, S.J., now in Belgium. Answering the question as to why the automobile industry made such slow headway in Spain, he replied:

Mechanical and electrical construction is impossible, when you have to put an inspector over every workman and for every inspector a second inspector and so on. . . .

A certain foreign industrialist stated to me that genuine industry will never exist in Spain, the industry of electro-mechanical construction. Why? After considerable reflection, I reached the conclusion that we do not want for intelligence, nor ability, nor energy of character. . . .

What we need is not men capable of organizing and directing enterprises, but men *capable of being directed* and of entering an organization spontaneously and with good effect. There is no man living capable of directing a group of men who are themselves incapable of being directed. Just as in living organisms life resides in the entire mass and is not transmitted rigidly and inevitably as is done by a machine through its gears, so there is no mind powerful enough to give life and vigor to an organism if each of its cells lives by its own independent life alone. (*Ibérica*, April 9, 1932.)

It was for this reason that Father Pérez insisted on the need of moral, religious training for working men, if Spain was to advance industrially. But the difficulties that he pointed to in Spain confront the director of Soviet enterprise in indefinitely magnified and multiplied form. Behind the restrained official party pronouncements is apparent a struggle with the hydra heads of disciplinary anarchy.

As an instance, we find that on April 16 of this year the presidium of the Central Control Committee of the All-Russian Communist Party discovered, amongst other things, the deplorable condition of the paper factory "Elektroles" at Stalingrad. "A notable part of the lumber that had been floated down the river together with that drawn by steamers was found to be rotten. Immense sums (more than 1,000,000 rubles) were expended in splitting it and trying to salvage it." The trade unions were censured for condoning these abuses and for their "blind confidence in the factory management." The former director of the factory, Sholokov, and the former secretary of the factory party committee, Kalmakov, were ousted from the Communist party; and the management ordered to be placed under rigid supervision.

The second unsolved problem is that of the national minorities. As Roger Labonne points out in the *Paris Correspondant* for March 10, 1932, the very policy which the Soviet regime has followed, in encouraging the linguistic and cultural independence of the many national groups which make up the Russian Union, has evoked an intensity of national consciousness which in turn creates a graver problem.

"One by one the commissariats of the various 'allied Republics' have been abolished. . . . Everything is regu-

lated by the Kremlin, as in the days of the Tsarist bureaucracy." The vast province of Ukraina, which furnishes four-fifths of Russia's grain supply and contains the major part of her European mineral wealth, constitutes the most vexing problem of all. In 1930, twenty-five per cent of the Ukrainian Communist organizations had to be "purified" (ousted). "They were replaced by outsiders: Great Russians, Jews, Poles, etc., who compose fifty-three per cent of the presidiums, local soviets, syndicalist boards, etc., although the Ukrainians form eighty per cent of the total population. In an almost wholly peasant country only thirteen per cent of these elements are peasants." The so-called "workmen" for the greater part are functionaries; "hardly 2.8 per cent being manual laborers."

Yet the Jews fare little better. Benjamin Fine, of Brooklyn, N. Y., who, as a convinced Communist, had visited the Jewish agricultural colonies in Siberia and in the Crimea, returned on October 18, 1931, to report that "since the collectivization program has gone into effect all life has gone out of the colonies."

"Victim of its own calculating liberalism," the Soviet regime faces the growth of national feeling, and is hampered by the fact that the Soviet system has remained essentially a phenomenon of the Great-Russian (Russian proper, or "Muscovite") people. What the regime has to contend against is shown by the incredibly drastic action it has exercised during the past few months with regard to populations on the European border. Until the abolition of national prohibition came to pacify them, the Finnish Government and nation were worked up over the Soviet deportation of the Carelians, a Finnish people across the Soviet border. On March 28 of this year, Eugene Kovacs, correspondent for the *New York Times*, reported from Tighina, Bessarabia, that more than 1,000 Moldavians—men, women, and children—were declared to have been shot down by Russian frontier guards while trying to escape across the Dniester River into Rumania during the three previous months. "All were fleeing from the Soviet drive against the last class of peasant proprietors in Ukraina." The hopeless hegira continued much later, Mr. Kovacs having witnessed with his own eyes the barns stacked with the corpses of the unfortunate would-be refugees.

The third unsolved problem is that of reconciling the exigencies of international financial credit with the Soviet program of international distrust. How consistent is this policy of distrust was apparent recently at the World Disarmament Conference in Geneva. Against the common-sense general agreement, sponsored by the American delegation, that "moral disarmament" should be undertaken at once, by every educational means at hand, as a prerequisite for the material abolition or reduction of weapons, the Soviet delegation interposed its contention that "total disarmament" must take place before any such effort at pacifying minds be undertaken. This position was necessary, of course, in view of the frantic cultivation of war psychosis in the youth of the nation which is one of the major factors in the Soviet educational program.

The same professionally distrustful attitude appeared

in November, 1930, when by a vote of twenty-three to one, the one being the vote of M. Lunacharsky, Soviet delegate, the Preparatory Commission approved a plan, in the draft disarmament convention, whereby nations could obtain release from the convention, under certain circumstances. The plan, as drafted, implied the existence of some degree of international good faith. The Soviet adverse vote assumed that there could be no international good faith. Their philosophy of international relations assumes that the nations are essentially enemies of one another, and essentially enemies of the Soviet regime, plotting daily its destruction. Naturally the building of the Vatican City railway station was seized upon (*Izvestiya*, April 24, 1932), as a horrible example of this world-wide threat.

Yet international, like private credit, is built upon confidence in the good will of our fellow man. How can any system be devised which will supply funds to a group which ex-professo, with philosophic reasoning and religious fervor, denies the possibility of anyone but itself keeping the faith? It is as contradictory, in the long run, as the "oath" taken by Comrade Voroshilov, Generalissimo of the Red army, when on May 1 of this year he opened the military parade in Moscow.

Strange that the most man-worshipping system of thought and government which has yet been devised should find man's own nature the chief obstacle to its fulfillment! Yet in each of these three instances: that of industrial discipline; that of national consciousness; and that of the good faith underlying financial credit, the obstacle is created by a misapprehension of the human element. No system can rightly estimate man, even in his most practical aspects, which excludes God, man's Author and man's End.

A Son of En-dor

JAMES WILLIAM FITZPATRICK

ABOUT ten o'clock that night the conversation drifted, as all conversations have the bad habit of doing sooner or later these troublous times, to the depression. The talk, dull as ditch water, drooled along amicably enough with Roger Babson, Prof. Irving Fisher, and a quartette of statistical Cassandras furnishing the data. Suddenly somebody wondered aloud what the future had in store, and, with one of those inexplicable non-sequiturs which characterize general discussions, what had been a friendly exchange of ideas on economics became a furious verbal row over the reality, validity, source, and scientific value of spiritistic manifestations. Babson, Fisher, and the four Cassandras were shown the door without even a decent "Good night." In marched Eusapia Palladino, Madame Blavatsky, Sir Conan Doyle, Sir Oliver Lodge, and the late Harry Houdini. The lamented Dr. Carpenter, King of Hypnosis, in all the glory of his celebrated lemon-colored, lace-curtain whiskers was yanked out of his grave and put in the witness box. A ribald contributor to the war of words tried to lift the discussion into more entertaining channels by recalling the stage performances of the Sa-Heras, the Mysterious Zancigs,

LeRoy Bosco, Talma, and Mercedes, the Mental Marvel. He was on his way to a really respectful hearing when he spoiled everything by reciting at great length an amazing demonstration of occult powers given by the Van der Koors and their Mind-Reading Duck. Then the tenants of the apartment downstairs began to play "Morning in the Black Forest" on the steam pipes and the debate came to an abrupt finish as the clock smote three. It was, doubtless, just as well. No serious student of psychic phenomena can afford to squander sleep at such an hour discussing the clairvoyant gifts of a barnyard fowl.

The conversational debauch must have left me with a mental hangover the next day because I could not get the subject of Black Magic out of my thoughts. By late afternoon my mind was tied in a knot considering a problem which had never presented itself before. The record is filled with warnings from the days of the Hebrew prophets down to have nothing to do with wizards, soothsayers, pythons, witches, ouija boards, spirit rappers, table tipplers, invisible tambourine players, and frowsy old women who foam prophecies in smelly parlors across dirty red tablecloths with the lamp turned low. Dreadful results had occurred, morally and mentally and physically, to those who kept steady company with the familiars of the Occult. Even Mr. Kipling has sung in his sternest non-conformist style,

Oh the road to En-dor is the oldest road
And the craziest road of all.
Straight it runs to the Witch's abode
As it did in the days of Saul
And nothing is changed of the sorrows in store
For such as go down on the road to En-dor.

But what of the familiars themselves? Did they take the cash and avoid the payment? In ancient Jerusalem they had been stoned. In pre-Revolutionary times, Salem, Mass., had made bonfires of them in the public square. Such things belonged to the past. How was the irony of an inexorable Justice affecting them here and now? Did they still flourish like the green bay tree?

In the effort to put the problem out of my head, I went for a walk and wandered into Bryant Park. There in the awesome dusk before the heartening bright lights came on, I saw huddled on a bench a man I had known in years gone by under the nom de theatre of Chief Musnaygin Wanninni, last of the Chippewa medicine men. He certainly could answer the questions if anyone could.

When our paths in life diverged, he weighed two-hundred and sixty pounds and stood erect, a nice six foot three in his stage moccasins; his face was round as a full moon and blooming as a ripe-blown peony; his manner was regal; his eye like an eagle's; and his sonorous voice imposed credulity and mystification on city wiseacre and provincial yokel alike whenever time he demonstrated from the platform of the vaudeville stage his powers as question answerer extraordinary.

Now, as he sat in the twilight, he was a bent and shriveled ancient, whose sunken cheeks were the hopeless yellow of parchment, from whose erstwhile compelling glance the gleam had departed, and whose organ-like tones had diminished to an apologetic croak. Not for an instant could he have hoodwinked a modern audience

with his impersonation of an Indian witch doctor. He was just his real self, a seventy-year-old Belfast Irishman sitting in the ashes of a vanished fame. My inability to recognize at first in the broken figure the upstanding pillar of self-assurance of another day and his own embarrassment over his condition made the resumption of our quondam friendly relations difficult. But at last it was achieved.

"I have been ill," he complained as I sat beside him, "and I cannot understand it. Why should I in the very zenith of my mental powers and the apogee of my bodily vigor become the victim of nervous prostration?"

"Your work, perhaps," I suggested. "What have you been doing? The same thing?"

"When the variety world collapsed in ruins," he explained, "I was driven to abandon the feathers and blanket by a score of villainous imitators. I had little in the way of money after my years of practice. In fact, all I possessed was my vocabulary, which you well know was the admiration and envy of my competitors. Even that has now become depleted due to the environment into which Fate has plunged me. If I lapse into an occasional colloquialism you will understand. I evolved from Chief Musnaygin Wanninni, which you do not know means in English 'The Man with the Eyeglasses,' into Arbaces the Second and got a job, pardon me, secured an engagement in a cross-town second-sight joint. We opened at ten in the morning and continued without intermission until midnight. I did a bit of magic for an opening and then sold books."

"Books?" I exclaimed. "You never stooped to that in the old days!"

"I know, I know," he sighed plaintively, "but times have changed. The books were just a blind. There is a stupid law which forbids fortune tellings as such. But there is nothing illegal in vending works of a scientific nature, scholarly treatises on psychology, metaphysics, and astrology, and throwing in with each purchase five minutes conversation. Who is to object if during those five minutes the stock questions are asked by the buyer provided no charge is made for the answers by the seer?"

"What do you mean, stock questions?"

"Shall I move from where I am living? How many children will I have? Is my husband true to me?" he recited mechanically. "For seventeen months in that place I gave my knowledge of the future to inquiring humanity and then came the nervous prostration. I cannot account for it."

I expressed amazement that he had been able to stand the grind without going completely and permanently mad. He waved it away with something of his old manner.

"There were compensations," he confessed. "I made a lot of dough. Why, when I hired out the place was starving to death. Once it became known I was forecasting what was to be, we packed 'em in to the back wall. After I flopped the business went back to nothing. The mug who ran the joint tried to fill my place, my place, mind you, with a hick mesmerist who had never been further East than Yuma and who did a lot of junk

Blind Tom could see through with his cane. When I recovered the landlord's padlock was on the front door."

"What are you doing now?" I asked, considering afresh his seedy dejection.

He fished a smeared and finger-marked card out of his shabby waistcoat, handed it to me, and looked away. I could scarcely make out the printing through the grime:

The Great Pandorus' Gypsy Tea Tavern
Mental Demonstration and Tea-Cup Reading
FREE! Open 11 a.m. till Midnight.

Dr. Pandorus will be glad to meet you and advise
ON LOVE, MARRIAGE, BUSINESS!!

I handed back the card in silence. There are occasions when the best intentioned condolence is like salt rubbed into an open wound. I could understand his shame. From Chippewa to Egyptian was bad enough, but from the scientific stratum of Forty-second Street West to the grimy tea-grounds of Lower Broadway was unspeakable.

"What could I do?" he groaned in his shame. "The market was glutted with thaumaturgists and I had to take what fortune offered." He groaned again. "Even that has been taken from me."

I thought perhaps professional pride had driven him to the park bench and said so.

"No," he said, "it was a concatenation of circumstances mixed with jealousy and greed on the part of my opposition. Some of the money I made uptown went into the purchase of the tavern. The tea-cup reading, which was gratis, was the come-on but the layout wasn't bad. The real coin was in the lucky crystals which I permitted my consultees to purchase, for personal adornment, let it be understood, for two dollars a throw. I bought them at the Five-and-Ten for a nickel apiece. I had built up a lucrative clientele with a resultant loss to that of the fakirs farther down on the Big Alley. Agents were sent to spy out the land and discover the secret of my success, which was easy. They returned to their masters and they, dealing with an element of the population which was lower in intelligence and higher in credulity, jacked the price of the self-same crystals up to ten dollars. That ruined the graft. Someone made a squawk, a fly policewoman left a fifty-cent piece on the table after I had read her teacup, and we were all put out of business. Ah, well, 'twas written in the stars."

I sat in speechless commiseration for a long time. The twilight faded, the shadows darkened and thickened. Night with its fearsome uncertainties was on us, within and without. An electric sign atop a nearby bank building blazed a message of hope against the blackening sky: "CHEER UP. IT CAN'T LAST FOREVER." I called his attention to the words.

"That's true," he agreed, brightening perceptibly. "The bottom can drop out of everything but the lure of the Unknown. So long as there is a future there will be those who will pay to have it disclosed by the initiate. The difficulty is where to do it. The police here in this country are heartless where psychic research is concerned. The only place I know of is Mexico. There one can even use the radio to answer questions. I know a very mediocre haruspex who is making heavy dough broad-

casting three replies for a dollar. Of course, he has a very profitable sideline giving goat-gland treatments over the air. I would have joined him a week ago but my horoscope showed that Mars was entering the House of Taurus and the omens were most unpropitious for augurs changing abodes."

Just then a policeman sauntering by stopped and stared at us critically. In his palmy days Chief Musnaygin Wanninni would have glared the emissary of the hated law on his way. Arbaces the Second just risen from a sick bed would have engaged him in a battle of wills. Even Dr. Pandorus in tea-leaves degradation would have stood his ground. The best my poor beaten Belfast Irishman could do was rise meekly from the bench. I rose with him. One did not have to be a mind reader to know what was in the policeman's thoughts. The sight of the tough-looking night stick twirling suggestively in his hardy fist was enough. We parted at the park entrance and as he wrung my hand in farewell the son of En-dor clutched hungrily what was in my palm.

"Good luck follow you, my boy," he said huskily. "And thank you. I would not permit it under other circumstances but the decline in the stock market has hit us all. I went down the line for every penny I had off a hot tip Mahatma Googan got from his spirit control, Dotty Dimples, on Pineapple Preferred. Something went wrong for it was a bum steer. We all fall sooner or later."

The night swallowed his pathetic figure and then, like the bank slogan illuminating the sky, a great light broke in on my perplexed mind and I smiled contentedly as the knot in my thoughts untied itself. Inexorable, if ironic, Justice still ruled the world, could we only see it. Hoist by his own petard is the soothsayer, fallen into the pit dug for wandering feet lies the usurper of Eternal Omniscience, and the trafficker in the things of Darkness has only darkness for his reward. The Law of Averages runs and the sentence is that he who sells lies to others buys his own at the end. It is a bitter fate which drives a false prophet to credence in his own prophecies. And a still more bitter one which makes him believe the prophecies of others. They all fall sooner or later.

LOVE

Must we through complex labyrinths of pain
Stumble in darkness till we meet again?
Let us but meet—our anguish were not vain!

I once (poor fool) thought love the harmony
Of happy hearts. But love is cruel: see,
The mask's ripped off the face of tragedy.

Not mine the love of comfortable men.
I am a lion tortured in a den:
And she I love must suffer with me then.

Many account me hard and cold, nor think
How I hang poised at the volcano's brink—
Manna my bread, but Calvary's gall my drink.

Yet it is worth it all and more I say.
One word of hers—and aeons pass away,
Obliterated in a single day.

THEODORE MAYNARD.

Is the Church Dying?

FLORENCE DAVID SULLIVAN, S.J.

SOME months ago it was a popular pastime for nearly all Americans to scan the financial page of the morning paper to observe the trends in stock-market buying and selling, from which each one received proportionate thrills or shivers, depending upon the hand they were holding in the great American gamble. But now the ticker tape is a sickly thing, much like a straw hat or a colored dress after an unexpected rain; and the whole stock-market field reminds one of a town like Belize after the hurricane had done its worst.

Now people are turning their curiosity in other directions to watch other trends where, perchance, there may be more lasting hope. Again, as during the World War and after, Christianity is being scrutinized. The world is wondering whether it needs religion or not. Every phase of religious activity: the influence of clerical leadership; the effects of its disciplinary guidance; its relations to government, politics, economics; its attitude towards the modern manifestations of freedom in morals and civic customs; are being investigated and discussed as never before. It might be well to consider some of the indicators of Christianity's vitality to learn whether it is abundantly endowed with the sap of life which guarantees growth, vigorous with that power to rescue and lead mankind, or whether it is, as some maintain, in the throes of its last agony and ready to give up the ghost altogether.

That Protestantism as a form of Christianity is fast falling to pieces from interior decay seems evident from the many manifestations of a liberalism and a pragmatism, which on the one hand permit it to absorb every kind of doctrine; and on the other, strip it one by one of all the essentials of Christianity and of those ancient beliefs for which their ancestors fought and suffered and died.

Anyone familiar with the preaching and doctrines of the Methodist Episcopal Church twenty, or even ten, years ago will note with surprise such pronouncements as this. On Sunday, May 22, Dr. George Maychin Stockdale, pastor of St. James Methodist Episcopal Church, Madison Avenue and 126th Street, New York, delivered a sermon in which he chose to comment on the late Encyclical of Pope Pius XI. As reported in the *New York Times*, Dr. Stockdale fervently espoused the Pontiff's challenge in fastening the blame of the world's economic evils on greed; but he is vehemently, almost violently, wrought up when he considers that the Pope has strongly, boldly, trenchantly denounced modern Atheism. Let us hear this spokesman of Methodism expound his idea of "modern Christianity":

Right indeed was Pope Pius in blaming our world depression upon greed. Not so well taken was his opposition to modern atheism, since this is merely a natural and necessary revolt against an impossible theism, still upheld by the Pope and many Protestants, a theism compatible only with the scant knowledge of the medieval ages.

Here we have a representative of so-called Christianity

rejecting the foundation stone of Faith—belief in a personal, triune God, Creator of heaven and earth, the Alpha and Omega of life; and placing in its stead the vague, futile, hypothetical fetish of scientific research which he terms "The Spirit of Truth," before which many liberal Protestants have prostrated themselves, turning their backs on the Revelation of God. If this is a real indication of modern Protestant faith, then surely it is infected with a deadly poison; it is dying a deserved death.

On the same Sunday, speaking from his pulpit in the Riverside Baptist Church, Dr. Harry Emerson Fosdick, after painting a picture of disunited, decrepit Christianity, frankly declared that "Christianity profoundly needs reformation." "Christianity," said the Baptist divine, "is all split up and cannot speak with united voice about anything. . . . One wonders sometimes what it is that holds Christianity together anyway." This might obviously be taken as a proof of the failure of the Protestant Reformation, which is plainly the cause of this disunion and the reason why many of the scattered fragments refuse to haul down the banners of Christianity, even though most of their members have long ago abandoned the doctrines and practices of the Church which Christ founded upon his Apostles. But to the man in the street, such lamentations of failure, such open rejection of the fundamentals of Faith, will be accepted as signs of a disintegrating religion, of a dying Christianity.

Still, there are many others who find equally evident signs of the vitality of Faith, of the growth of the spirit of Christianity and of the important part it is destined to play in these days of suffering and privation, when the Christian virtues of self-restraint and self-denial are the prime requisites of recovery.

Dr. G. L. Kieffer, in the June issue of the *Christian Herald*, seems to find much ground for such rejoicing in the annual report of the church statistics for 1931. Counting among new members only those who are thirteen years old and over, he finds that 433,656 persons have joined some form of Christian church, giving a total membership of 49,752,443, or 40.1 per cent of the total population. When it is recalled that the ratio was only 6.5 in 1800, and 16.6 in 1860, the jump to over forty per cent must be considered encouraging. One might be inclined to suspect that more exact recording methods in recent years might have something to do with these ratios; but the fact that only 88,350 new members were reported for 1930, while there were 433,656 for 1931, an increase of nearly 500 per cent, seems to justify Dr. Kieffer's deduction "that interest in religion increases in times of depression." That Dr. Kieffer is greatly encouraged and heartened at the outlook is clear from his conclusion as stated in his report: "In view of the gratifying large gain during the depression year of 1931, Christians may 'thank God and take courage.' Amid the wreck of fortunes and the ruin of material hopes, the church stands,"

Such a report would seem to indicate that Christianity was not dying; that it was not even sick, but rather very much alive and growing, with bright prospects for the future. The only "fly in the ointment" is the discouraging fact, as illustrated above in the declarations of two representative Protestant divines, that one cannot tell whether the new, or even the old, members of these churches really profess Christianity at all. If by Christianity we still understand adherence to at least the fundamentals included in the Nicene Creed, a belief in a Triune God, in the hypostatic union of our nature with the Divine in the Person of Jesus Christ, the second Person of the Holy Trinity, uncreated and equal to the Father from all eternity, then assuredly many of those enlisted under Christianity's banner are not Christians; and the increase or decrease in the number of such members has little bearing in demonstrating the life or vigor of the Christian Religion.

The Catholic Church, however, has much to show to prove that the words of Christ are being fulfilled: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Mt. 16, 18). It puts little credence in mere numbers.

A much more reliable thermometer for testing the spiritual health of the Catholic Church is found in the ever-increasing fervor and generosity in belief and practice of those professing the whole, undiluted doctrine of the Apostles. Everywhere Catholic churches are crowded for Mass and other services. Men vie with women in the public worship of God and in the cultivation of their own interior life. In the early morning hours, even on weekdays, hundreds of the Faithful can be seen hurrying on their way to the "mystical Calvary." Within the Church thousands surge to the altar rail to eat their "daily bread," the Body and Blood of Christ.

Everywhere the desire of participating in works of charity and zeal is spreading. In such practical organizations as the Society of St. Vincent de Paul, the Ladies of Charity, the Catholic Big Sisters, the St. Margaret's Daughters, and the diocesan Boards of Charity, men and women in ever-increasing numbers voluntarily and without recompense are serving the poor and needy. Groups of Catholic laymen are exercising their faith and zeal in circulating enlightening literature after the example of the Catholic Information Society of Narberth, or by publishing Catholic literature as the Calvert Associates. Catholic parents are growing more insistent on Catholic education for their children in Catholic schools from the kindergarten to the professional courses in the universities; and they are showing more ambition to make their schools as complete and standard as other schools. Youth of both sexes with inspiring dash and fire and fight are conducting their Sodality and Catholic Mission Crusade conventions with astounding success. And with a heartening response the clergy and laity have rallied with renewed ardor to the call of the Sovereign Pontiff for Catholic Action.

But the supreme proof and guarantee of the inner spiritual life of an organization which is the "Mystical Body of Christ," must be in the quickening blood stream

of the unified body, in the sap that comes to the branches from the Vine. Catholic life and growth depends upon the vivifying Grace of Christ coming to the soul direct through the fountain sources of the Sacraments. While these have their force and efficacy from Christ's Passion, their use and administration depend upon the anointed priests who have been called to act in Christ's place in the cure of souls. Without a priesthood there could be no Church; and the increase in the number and quality of those elected souls who are to be the pastors of the flocks of Christ, best indicates the degree of life and presages the growth of His Church. When it is understood that the ordained priest is the result of years of patient training of a youth who has distinguished himself by his talents and virtues, whose only dream of earthly happiness is to spend his whole being in worshiping God and serving humanity for God's sake, with the pleasures of the world and its rewards flung behind him, the fact that nearly 400 such men were found fully tested and approved, and during the Ember Days of last Pentecost were ordained to this life of service, should be inspiring.

From recent issues of the Catholic press the following statistics have been gathered. Arranging the various dioceses in the order of the largest number of priests ordained on Pentecost, 1932, we have these data: Philadelphia, 51; Albany, 40; Brooklyn, 39; Chicago, 27; Detroit, 23; New York, 22; Cleveland, 18; Leavenworth, 18; Scranton, 18; Altoona, 18; Milwaukee, 14; Los Angeles, 14; Indianapolis, 12; Providence, 11; Dubuque, 10; Davenport, 10; Cincinnati, 9; Denver, 9; Buffalo, 6; Syracuse, 6; Galveston, 5; Ft. Wayne, 5; Springfield, 4; Quincy, 2; and one each for Wilmington, Peoria, Rapid City, Concordia, Omaha, and Des Moines. Of these Levites all belong to the diocesan clergy except the following Regulars: 19 in Chicago; 18 in Altoona; 10 in Philadelphia; 8 in Leavenworth; and 5 in Los Angeles. There will be a great many more, probably near two hundred, Regulars ordained at the end of their scholastic studies in June.

Out into the sickly world these hundreds of trained followers of the Good Shepherd will force their way. The thorns and brambles of the byways and the fetid atmosphere of the highways will not deter them. They have been schooled in the theory and practice of the diseases and the remedies of the sin-torn human souls. While seeking wisdom in books, they have never lost touch with humanity. Like their Master, they love the poor and the outcast, the sick and neglected, the black as well as the white sheep of the flock. Placed by obedience in their respective fields for service, these men, whose only ambition must be to resemble Christ, become active centers of energetic life in "restoring all things in Christ."

Surely the Catholic Church with such frequent renewal of its vital factors, the preservation of its life-giving sacramental system by the perpetuating of its eternal priesthood, is a striking answer to the doubting, despairing queries of those who are hungering, even starving, for Truth while standing in the midst of God's Manna from Heaven. No, the Catholic Church is not dying.

Is Britain Winning Through?

JOSEPH F. THORNING, S.J.

(Special Correspondent of AMERICA)

PERHAPS the best commentary on how the British are coming through the crisis is the condition of that country's leading banking institutions. Last January, when banks in the United States were closing their doors almost daily and when many French as well as German concerns were able to survive only by generous doses of State aid, the Big Five of Great Britain, who do practically all the nation's business (Barclay's, Lloyd's, The Midland, National Provincial, and Westminster), were paying dividends which ranged from fourteen per cent to twenty per cent. These profits were realized in spite of sterling depreciation, diminished business, and a somewhat demoralized investment market. Not only was this a record unmatched by any banking system in the world, but it also supplied the necessary groundwork for the measures which the British Cabinet members have taken to attempt the grim, unspectacular work of reconstruction.

The fact that no one in Great Britain lost a shilling, either through bank failures or injudicious advice tendered under the guise of investment service, gave the British public an assurance, a confidence, and courage, which in the waning days of September were sorely tried. Although the suspension of gold payments came as a shock and a surprise to the general public, there was not the semblance of a run on the banks nor any effort to transfer sterling balances into commodities like flour, wheat, copper, or coal. A slight attempt at speculation on the Stock Exchange was checked immediately by putting all dealings on a cash basis (a method which will bring any speculative bull market promptly to heel).

People went about their business convinced that their reserves of capital were safe in the bank and that the sound, conservative policy of Barclay's and Lloyd's would weather the financial blizzard. They were amazed to read of bank failures in other countries. It was almost as if a Cabinet Minister had broken his word or repudiated the country's honor. A bank which failed just simply wasn't a bank. It might be a loan office or a money exchange or a brokerage firm, but it couldn't be a bank, jeopardizing the hard-won savings of clerks, shopkeepers, workers, and cooperatives. If you tried to explain the financial structure of a building and loan association or a farmers' mortgage trust company to a Britisher, he would be bewildered or perhaps annoyed. "But that isn't a bank," he would remonstrate. Bankers and judges are almost on the same plane in Great Britain, and it would be as heinous for the one to default as for the other to accept a bribe.

The backbone of British banking policy is the practice of building up immense secret reserves. Not only are investments carefully scrutinized, but if, at the end of the fiscal year, holdings are discovered to have suffered depreciation, be they real estate, mortgages, bonds, or

securities, they are all written down to their lowered value, never to be written up again in a rising market. Generous allowance, of course, is made for property depreciation, sinking fund, surplus, and undivided profits. In short, British bankers are most conservative and cautious when the forward movement is most rapid. They do not try to keep pace with speculation. Consequently, when the reaction sets in, the directors, safe in the knowledge of secret reserves of ample proportions, do not communicate panic to their clients by paying twenty cents on the dollar or by abruptly passing into liquidation. In this way, although loans may be called, credit curtailed, and business contracted, the worst features of "deflation" are avoided. Isn't it something of a satisfaction to know that money in the bank is money in the bank and will be paid to depositors at the rate of twenty shillings to the pound?

If I am not mistaken, this confidence manifested for banking institutions and banking practice has had a notable influence on the psychology of the British people in the present world crisis. Although fully alive to the gravity and magnitude of the depression, they are not in the least inclined to panic or mass hysteria. With the financial structure in good trim, they are settled down to a long, uphill fight for recovery. They have not been subjected to the cheer-leading type of leadership prevalent in America and are quite prepared to face a period of from three to five years in the battle for relatively stable conditions.

This calmness of outlook was likewise important in establishing a firm leadership in national affairs. The country simply turned to its most experienced leaders and gave them a "free hand." They were to evolve a program and carry it into effect. An exceptional situation was to be met with exceptional remedies. And, if the truth be told, the power and flexibility of the British Cabinet system were seldom shown to better effect. The swift, sure touch with which the budget was balanced is a matter of history. It was possible only because the British system permitted the quick assumption of quasi-dictatorial powers. "Time," as one of the Cabinet Ministers put it, was "of the essence of the contract."

If last September the British Parliament had debated and procrastinated a tax-and-economy bill after the manner of the American Congress, British credit would have been ruined and the pound would have gone the way of the franc and the mark. As it was, almost within the space of a few hours the budget was balanced, substantial economies in Government achieved, and every class in society called upon to make sacrifices for the common good. Nor should it be forgotten that the pivot of this swift right-about-face from a Socialist to a National Government was not taxation, but economy. The Laborites were perfectly willing to extend the area of taxation; what they balked at was the cut in expenditure for the

social services and unemployment relief. Under national leadership, not only the dole was reduced, but teachers, judges, police, postmasters, soldiers and sailors had their stipends appreciably curtailed. The "will to economy" was an absolutely indispensable factor in turning the tide for Britain, and was as crucial and decisive a movement as the vesper charge of the Guards at Waterloo.

Has Neville Chamberlain, the new Chancellor of the Exchequer, displayed the least tendency to reverse this policy? Rumors of a budget surplus in the Spring excited numerous hopes and appetites. Every interest in the land began to agitate either for lessened taxation or fresh appropriations. Expectations ran particularly high with reference to the heavy burden on beer and the pressure on higher brackets in the income tax. The unemployed looked for a return to the former rates. But advocates of these changes were speedily undeceived. These eager folk, the Chancellor declared, reminded him of "those people who divide the skin of the bear before the animal has been killed." While everybody was feasting his or her eyes on "the first cut off the joint," Mr. Chamberlain staked out new claims for himself, notably by adding a tax on tea. This, it should be remarked, surpassed the hardihood of the redoubtable Philip Snowden. Then, following out the idea that the battle will be won or lost not on the grounds of taxation but on the score of economy, the National Government, of which Mr. Chamberlain is so distinguished a representative, announced that further savings in Government must be effected to the sum of at least \$50,000,000.

Far from satisfied with these measures, the British bankers regard drastic public economy totalling \$500,000,000 per annum as the "only one way of escape from the general breakdown that is threatening us." Critics of the budget point out that it is necessary to collect in revenue of all kinds £766,000,000, a figure which represents little short of one-quarter of the national income. If local expenditure is added, it means that the nation is paying out in rates and taxes nearly one-third of its earnings. Furthermore, taxation has reached the point of diminishing returns. The screw is driven in deeper, but it does not bite. The most ominous sign is the falling-off in the yield of estate duties, for it signifies a depreciation of capital assets.

Summing up the case for economy, the Lloyd's Bank *Monthly Review*, in a recent article, states that "all indications point to the fact that the breaking-point is within sight," and concludes with the pointed query: "Is our education remunerative in proportion to its unprecedented cost?" The fact of prime importance, in the view of these critics, is that the Government has started reconstruction, however limited, at the right end.

Side by side with the National program of economy and taxation is the new policy of protective tariffs. Not the least feature of this change is that it sweeps into the treasury a sum estimated at \$200,000,000. At the same time, the "Buy British" campaign has been accentuated and patriotic sentiment compels the British housewife to purchase South African oranges, New Zealand lamb, and, as far as possible, home-grown farm and dairy products.

The charms of the Cornish Riviera are extolled in special articles, while department stores hold huge displays in which British gloves, stockings, and clothes are shown side by side with foreign articles of inferior workmanship and superior price. American products are discreetly removed from the show windows. They are kept in the rear of the shop or high up on the shelves. You can still buy them, of course, but you have to put in a special request as well as counter the injured glances of well-bred clerks.

Contrary to the gloomy predictions of those who saw in tariffs an added tax on the consuming public, the cost of living (thanks to the continual fall in world prices) has not risen, but fallen. Bacon, bread, and sugar are as cheap as ever. This result justifies the view of economists who pointed out in September that there was a spread of approximately forty-five per cent between wholesale and retail prices. The intervening months have allowed this gap to become narrowed to something like normal proportions.

Nevertheless, the British Cabinet, including the Prime Minister and the President of the Board of Trade, are unanimous in condemning the harmful effects of high tariffs on world trade and openly acknowledge that a British system of protection is a temporary expedient to be abandoned as soon as the other nations return to economic sanity. Tariffs for Britain are still in the stage of a measure of self-defense or, it is hoped, an instrument of bargaining power. They give point to the forthcoming Imperial Ottawa Conference and signify that Britain has a long-range policy to weather the world depression. To a certain extent, tariffs represent a wall hastily thrown up around a beleaguered city. The inhabitants do not consider that a normal way of living, but recognizing the war of economic nationalism to which the world is committed, they have dug some trenches of their own and are prepared to stand a siege of many months or years.

To sum up, therefore, Britain, although still faced with staggering problems of industrial stagnation, crushing taxation, and the contraction of world trade, has nevertheless elaborated a unified program with which to withstand the rigors of the times, has given full authority to her ablest sons to find a way out, and is not looking for some wave of a magician's wand to set the whole world right. Calmness, patience, and courage are the predominant notes in the popular psychology. After all, didn't their ancestors ride out the storm which followed the Napoleonic era and the Crimean War? The events of the past few months have added to that confidence. Sterling is buoyant, British credit is sound, the budget indicates a surplus, and funds are flowing into the British investment market.

By laying profound emphasis on economy and reduction of Government expenditure rather than on taxation, they have given a lead which holds the greatest promise for slow, steady emergence from the valley of despond. In this sense, it is no exaggeration to say that, without having mastered the technical or material phases of the world depression, the British people have decisively applied their intellects and wills to the psychological and moral factors which underlie our common problems.

Back of Business

THE battlefield on which party interests clash with a resounding echo is the need for public works. Proposals and programs have come from President Hoover and Mr. Smith, Speaker Garner and Senators Wagner, Robinson, LaFollette, not to mention scores of not-so-well-known luminaries. They all are in favor of public works, their bills providing for bond issues ranging from \$500,000,000 to as much as \$5,000,000,000.

Needless to say, their theories differ one from another, for the simple reason that everyone is starting from different premises: some want to balance the budget first of all; some have only the self-liquidating public works in mind; others want to help the unemployed regardless of anything else. To obtain a common denominator for all these efforts, we have to ask: what is the primary need today? What is at the bottom of this depression? Though Government waste and easy-going banking policies have played their part, they are not in the end responsible; therefore, neither reconstructed Government (a balanced budget) nor corrected banking will lift the depression. All this talk, if they know it or not, is just placating, cajoling, and even bribing their constituents, indulged in by politicians.

The true issue of today is to back up this tremendous business enterprise of the country by an adequate buying power. Every step on this way, no matter how hesitating, is thoroughly justified. True, public works would give at best 500,000 people work for a year, out of nearly 10,000,000 unemployed, or five per cent. But it gives some buying power. It, furthermore, compels the Government to place a substantial bond issue on the market which will be taken up by those who have the money, the banks and the big corporations, not to forget some private wealth. In other words, billions of dollars will flow into the pockets of those anxious to spend, to buy, to pay off debts without (and this is important) adding to production, to competition, and to oversupply.

Looking back at the period of comparative prosperity, we find huge sums of money invested into nothing but production:

1923	\$19,435,000,000
1925	19,728,000,000
1927	19,031,000,000
1929	22,598,000,000
	<hr/>
	\$80,792,000,000

The consumer was forgotten. With these eighty billion dollars, industry went ahead, expanded production, swamped the country with goods, and knew little and cared nothing about the consuming masses.

We are still suffering from this neglect; industry has still to pay for it. We shall not get back to good times before the consumer is financially enabled to consume. Hence the problem is how to divert the enormous amounts of accumulated capital from production into consumption. Public works is one way in which to do it, and not the budget, tariff, or inflation.

GERHARD HIRSCHFELD.

Education

Only One Graduate School?

FRANCIS M. CROWLEY, PH.D.

THE general thesis of certain articles which have appeared during the past year runs something to the effect (1) that Catholics in the United States should at once concentrate their energies on the developing of one university, (2) that other universities could be developed later on. Such a thesis is untenable, partly because of the very nature of the problem, but chiefly because of the existence of other Catholic educational institutions "that are striving toward the achievement of the highest ideals of university education, and the maintenance of the great tradition of the Church in this field."

In the United States a university is an institution of higher learning comprising a college of arts and sciences, certain professional schools, such as schools of law, medicine, engineering, etc., and especially a graduate school. The university includes, in addition to schools and colleges devoted to instruction and research, divisions of laboratories, libraries, and museums. There are a number of institutions of higher learning functioning under the aegis of the Church which are so organized and staffed as to be able to perform the function of a university through (1) imparting advanced instruction, (2) offering courses which lead to the higher academic and professional degrees, (3) preparing students for adding to human knowledge by scientific investigation and research.

The 1930 edition of the "Directory of Catholic Colleges and Schools" lists twenty-five universities. The administrative officers of several of these institutions would be the first to admit that they are not in a position to offer graduate students the training and opportunities desired. It is felt that none will take offense if we confine our discussion to the opportunities for graduate study offered in those universities which conferred the Ph.D. degree during the school years 1929-1930 or 1930-1931. (See 1931 Report of N.C.E.A. Committee on Graduate Studies, pp. 89-91.) Our list would then include Catholic University, Fordham, Georgetown, Loyola (Chicago), Marquette, St. Louis, and Notre Dame. Each of these institutions includes a college of arts and sciences and at least five professional colleges. With the exception of Georgetown and Notre Dame, the graduate school of each institution has its own dean.

The 1931 enrolment in the graduate school of each institution was as follows: Catholic University, 389; Fordham, 649; Georgetown, 35; Loyola, 341; Marquette, 308; St. Louis, 510; Notre Dame, 56. St. Louis University is offering graduate instruction in the largest number of departments, namely, 41; Catholic University, 31; Notre Dame, 15; Fordham, 14; Marquette, 9; Georgetown and Loyola, 6. The opportunities open to graduate students interested in the humanistic subjects, such as education, history, philosophy, English, etc., are numerous. There is no dearth of scientific courses either, practically all of the universities offering graduate courses in chemistry, physics, mathematics, biology, and psychology.

The 1932 edition of "American Universities and Colleges," the standard reference volume on higher education in America, gives details regarding the organization, control, property, resources, etc., of the universities in question. Laboratories, libraries, museums, observatories, fellowships, endowments, etc., are described in detail, leaving one with the impression that the resources of any given institution are not so great as they should be, and that no particular institution stands out as being entitled to special mention as a completely developed and ideal organization. All need endowments and funds for research, more laboratories and larger libraries, yet the situation is not so hopeless or so acute that it would justify a statement that such institutions are "quite unable to perform the function of a university in the specialized training that is required for graduate studies."

To show the extremes to which certain critics and exclusionists have gone we need only quote the following from the 1932 edition of "American Universities and Colleges": "We have included also a table prepared by the National Research Council of the doctorates in science conferred during the past five years by American institutions, on the assumption that doctorates in science will only be sought over a period of years from institutions offering intelligent students the training and opportunities they desire." (Chapter VI, pp. 159-163.) The table includes Catholic University, Fordham, Georgetown, Marquette, Notre Dame, and St. Louis. Again, Catholic University is a member of the Association of American Universities, while St. Louis and Marquette were approved in 1929 and 1931 respectively as universities of complex organization with graduate schools. (See Thirty-Third Annual Conference Report of the Association of American Universities, p. 25.)

It has been said that "it is doubtful whether the Catholic Church in America, even by concentrating all its resources, could select from its own numbers a single university faculty which would consist of two or three outstanding scholars in only the essential departments of a modern university." A rather challenging statement, worthy of Abraham Flexner at his best, but just as exaggerated and refutable as many included in "Universities: American, English, German." The list of scholars which follows surely would constitute a strong faculty for a single university. Names appearing after (1) are included in "Who's Who in America," "American Men of Science," or "Leaders in Education;" those enumerated after (2) are outstanding scholars chosen at random, since space limitations make it impossible to include many others entitled to a place.

Astronomy: (1) Ahern, Boston; Phillips, Fordham; (2) Krieger, St. Louis; McNally, Georgetown.

Biology: (1) Assmuth, Fordham; Hauber, St. Ambrose; Howe, Duquesne; Keefe, St. Norbert's; Kuntz and Schwitalla, St. Louis; Menge and Steil, Marquette; Muttkowski, Detroit; Parker, Catholic U. (2) Frisch, Georgetown; Shaffrey, St. Joseph's.

Chemistry and Biochemistry: (1) Chambliss, Catholic U.; Cooney, Doisy, Griffith, and Yntema, St. Louis; Koch, Marquette; Krance and Levine, Creighton; Mahin,

Nieuwland, and Wenzke, Notre Dame; Sherwin, Fordham.

Classical Languages: (1) Deferrari, Catholic U.; Downey, Holy Cross; Kleist, St. Louis; O'Byrne, Niagara; Sullivan, Loyola (N.O.); (2) Christopher, Catholic U.; Connell, St. Francis Xavier, Derschug, Young, and Zamara, Xavier; Gerding, Kuhnmuensch, and Preuss, St. Louis; Jacks, Creighton; Nebrich, Marquette; Smith, Holy Cross.

Economics: (1) Notz, Georgetown; O'Hara and J. A. Ryan, Catholic U.; (2) Wright, Duquesne.

Education: (1) Bowdern and Kelly, Creighton; Burns and Kuntz, Notre Dame; Cunningham, St. Thomas; Fitzpatrick and VanderBeke, Marquette; Foran, Johnson, and McCormick, Catholic U.; Fox and Graham, John Carroll; Gillis, Boston; Marique, Fordham; McGucken, St. Louis; Schmidt, Kane, Loyola (Chicago); Schmitz, St. Benedict's; (2) Fagan and Thibau, St. Louis; Jordan, Catholic U.

English: (1) Brother Leo, St. Mary's; Carrico, Carroll, Cavanaugh, O'Donnell, and Phillips, Notre Dame; Daly, Detroit; Donnelly and Reilly, Fordham; Lennox, Catholic U.; Maynard, Georgetown; (2) Cody, San Francisco; Doyle, Regis; Earls, Holy Cross; Garvey, Loyola (Chicago); Gross, Rockhurst; Henshaw, McCabe, Speckling, and Yealy, St. Louis; Pernin, Xavier; Reber, Fordham; Woods, Santa Clara.

History: (1) Betten, Marquette; Burke, St. Edward's; Healy, McCarthy, Purcell, and Weber, Catholic U.; Walsh, Notre Dame; (2) Corrigan, Garraghan, and Mannhardt, St. Louis; Guilday, Catholic U.; Kaufmann, Creighton; Kenny, Detroit; Metzger, John Carroll; Wilson, Loyola (Chicago); Zema and Patterson, Fordham.

Mathematics: (1) Caparo and Hull, Notre Dame; Landry and Ramler, Catholic U.; Pettit, Marquette; (2) Frumveller, Detroit; Gerst, Loyola (Chicago).

Medical Sciences: (1) Auer, Briggs, Broun, Collier, Fleisher, and Graves, St. Louis; Bernton, Foote, Freeman, Keber, Koppányi, Morgan, Vaughan, White, and Whitmore, Georgetown; Carey and Hettwer, Marquette; Gerald, Heagey, Russum, and Schulte, Creighton; McJunkin, Scott, Strong, and Zoethout, Loyola (Chicago).

Philosophy: (1) Corcoran, DePaul; Corrigan, Boston; Kenny, Spring Hill; McCormick, Marquette; Miltner, Notre Dame; Pace, James Ryan, John A. Ryan, and Sheen, Catholic U.; (2) Gruender, McWilliams, and Stritch, St. Louis; Mahowald, Loyola (Chicago); Pyne, Fordham; Sullivan, Holy Cross.

Physics: (1) Brock, Boston; Caparo and Hull, Notre Dame; Douglas and Skinner, Marquette; Shannon, St. Louis; (2) Bolger, Notre Dame; DeLaak, Kernaghan, Poindexter, St. Louis; Poetker, Detroit; Rock, Cath. U.

Political Science: (1) Eberle, St. Louis; Healy, Maurer, and Walsh, Georgetown; Konop, Notre Dame; McCormick, Loyola (Chicago); Tepoel, Creighton; (2) Burke and Millar, Fordham; Lilly and Thorning, St. Louis; Wright, Catholic U.

Psychology: (1) Connolly and Moore, Catholic U.; Hettwer, Marquette; (2) Fagan, Gruender, and McCarthy, St. Louis; Rock, Fordham.

Religion: (1) Henry and Sheehy, Catholic U.; Horan, DePaul; Scott, Fordham; (2) Bernardini, Cooper, and Schaaf, Catholic U.; Russell, Columbia; Sharp, St. John's.

Scripture and Oriental Languages: (1) Butin and Hyvernat, Catholic U.; (2) Bechtel, Loyola (Chicago); Gruenthaner and Wilmering, St. Louis; Vaschalde, Catholic U.

Seismology: (1) Hodgson, Joliat, and Macelwane, St. Louis; (2) O'Connor, Sohon, Georgetown; Lynch, Fordham; Stechschulte, Xavier.

Sociology: (1) Derry, Marygrove; Garesché, Marquette; Kerby, Catholic U.; Lord, St. Louis; Reiner and Siedenburgh, Loyola (Chicago); (2) Husslein, Muntch, and Thorning, St. Louis; Spalding, St. John's (Toledo).

But it would be a great misfortune to concentrate all graduate study in one Catholic university because of certain evils which would follow. The dangers of institutionalism in the field of graduate study will be dealt with in another article.

Sociology

Is "Service" Graft?

AUGUSTINE SMITH

TWENTY years ago American business was still in the stage when its high priests worked at a roll-top desk littered with papers, and went home at noon, tired from their labors, to a substantial dinner. Their homes doubtless sported many a survival from the furniture of the Victorian era and there were, mayhap, several choice specimens of cast-iron fauna on the lawn.

But since the World War things are different. Efficiency has done away with the littered desk and in its place has substituted one of mahogany, the polished top of which is swept clear. Lunch consists of a bowl of crackers and milk. The home of the modern business man is too well known to describe. The movies have permitted hoi polloi many a glance into the penetralia of Park Avenue, while the automobile makes it possible to ride past the estates of the wealthy.

But business not only grew up; it became serious minded as well. Today no office is complete without its intricate graphs and colored charts. The fact that the depression has blown off the peaks of the graphs, somewhat in the manner of an inconvenient volcano, has left the business men gasping and frantically gathering up the pieces.

Of course, the reasons for the depression are legion. Ask anybody you meet, if you don't believe it. But one thing the depression has done, whatever its cause, is to bring to light many interesting phenomena connected with the pursuit of business.

We have said that business has grown up. One of the worst growing pains it suffered was the aspiration to "Service." Twenty years ago the corporations were out for money and they did not care who knew it. They are still out for money, but they have dodged behind a mask. That mask is Service.

During the War when everybody was filled with noble

thoughts of the brotherhood of man, giving until it hurt, and the while cursing the Huns, some bright young man found out that Service was a word which covered a multitude of sins. And so, when calmer times came, the bludgeon of the corporations was sheathed in velvet.

To be sure, there were before the War such societies as Rotary, dedicated to Service, but the spirit had not progressed much beyond the back-slapping and call-me-by-my-first-name stage. The employment of public-relations counsels to prove to the customers that the corporations were kind, fatherly organizations marks the first really serious entrance of Service into business.

We have all seen examples of Service in action. Who has not received his electric-light or gas bill, accompanied by a little note stating that the corporation is exerting itself to the point of exhaustion to serve each user of its product? Of course, the customer rarely knows that he is paying for the paper, printing, and mailing of the little notice. In other words, he is paying to be told how much the corporation loves him. Whenever, on the other hand, there is any question of reducing the rates, the corporation gathers its dignity about it and mouthes platitudes about maintaining Service and the like.

But this is only one phase of Service. There is another which has to do with the employe more specifically than with the customer. The employe is told that he is working for the greatest organization in the world. A good employe is one who serves the firm with heart as well as hand. Any flaw picking, unless it be in a contest to determine "What to Do to Improve Our Service," is considered an insult and is worthy of dismissal, said critic not being fitted to enter into the "spirit" of the organization.

Moreover, the product, whatever it be, is indubitably the best in the world. Salesmen must believe in it, and fight for it. Every member of the organization from president to office boy must believe that the destiny of the world is linked with, let us say, Gudge Safety Pins. Everyone must take Gudge Safety Pins seriously. The advertising must maintain the same high and exalted standard. No "kidding" of the product during the radio broadcast sponsored by the firm.

The effect, then, of the modern ideal of Service is to make the employe look up to his firm, to trust it, to love it, and to be proud to serve it. But how is this Service repaid? What is the reward for a life spent in the interests of the organization?

When times are good, the corporation is truly regal in its largesse. Service again is the watchword. The firm provides rest rooms and recreation halls for the workers. Some big corporations build what are known as model cities where the workers may live, paying back to the corporation part of their wages as rent. Others even operate that beneficent institution known as the "company store" where the workers may buy their groceries at two or three times the ordinary prices.

But the skies darken. Business gets "bad." The profits are not so large as they were in the years gone by. And then the blow falls. Firing begins, and soon the rest rooms and the recreation halls and the model cities are forgotten and are filled with misery. Service? It has

gone the way of all flesh. The corporation is too busy saving its own hide to worry about abstract ideas. It has let crash all the beautiful illusions created by the public-relations counsels—its kindness to its employes, its great "charities" to hospitals and orphanages, the colleges plentifully endowed by its president, or the library donated to his alma mater by one of its vice-presidents.

Another thing the directors forget is the spending they did just for prestige, or maybe just for fun. They forget the princely salaries paid the men who could write fine words to advertise the firm's product. They forget the host of executives who lived high off the firm because they had a "pull" or were good at bluffing.

And what became of all the money spent so that the salesmen could travel in style and rent suites at the best hotels, and take the local "prospects" to dinner with maybe some gin or Scotch thrown in for good measure? In boom times that is good business. That is "breaking down sales resistance" or "creating a favorable reaction toward the firm." And what of the skyscraping office buildings and the offices decorated in period style? When hard times come, such things look like foolishness.

Of course, conditions today are due to technological unemployment, the uncertain state of the European market, in fine, they are due to anything but ridiculous, wasteful expenditure by big business itself. Such things are never mentioned in any of the surveys. The economists like to stick to graphs showing overproduction or other weighty matters. They never make graphs showing wasteful expenditures and sheer foolishness.

Naturally, this sort of opinion is most disconcerting and had better not be mentioned aloud because such notions tend to discourage confidence in the great minds that guide the destinies of our world. And here finally is the climax of the whole matter. Business has ceased to bludgeon the working man. It has assumed the false-face of Service. But at the first sign of adverse circumstances it weakens and goes back to its old axiom: "Heaven help the workingman, for we certainly shan't."

Those who have given their lives to business and who have had an abiding faith in their corporate overseers must surely be disturbed now. Their gods have turned out to have feet of clay. Suddenly it seems futile to have fought and bled to make Gudge Safety Pins known around the world.

REGRESSION

When I know solitude I am not lonely. . . .
There is an hour in which the heart must seek
Its own peculiar exile: there shall speak
No human voice—only the wind's song—only
The low, sweet murmur of an ancient tree
Cradling the stars . . . or the cool hush of some
Secluded room where eager visions come
To mock the shadows' dark serenity.

There is an hour in which the heart shall crave
Solitude . . . yet will it not remember when
It reaches toward humanity again,
Cognizant of its need? . . . Even as the wave
Rising an instant, strangely alone and free,
Merges once more with the familiar sea.

CATHERINE PARMENTER.

With Scrip and Staff

RECENTLY a new mission was founded in the Orient. Two American Jesuits, Father Rice, from Weston, Mass., and Father Madaras, from Cleveland, went to Baghdad, on the shores of the Euphrates, to start a high school near to the cradle of the human race. The school will teach Arabic, geography, history, English, hygiene, mathematics, physics, chemistry, etc. Four other Fathers will join the two pioneers. To reach Baghdad, famous in fable and poetry, you take a motor bus from Damascus. Starting early in the morning, you travel all day across the desert; dodge any Bedouins who wish to pot-shoot you; stop at a resting place for supper; and proceed through the night, reaching the Euphrates early the following morning. According to the missionaries, the most notable thing in Baghdad, apart from its history, is the dust, which is overwhelming. Woe to him who, during a sand storm, leaves assorted articles upon his desk! Baghdad combines the ancient with the modern:

Not that Baghdad has not certain modern conveniences: we have electricity, running water, the beginnings of a sewage system, several paved streets (taking "street" in the generic sense of the term), traffic policemen, automobiles (nearly all American makes), several movie shows (talkies!), Palmolive, Lux, and things of that sort, as well as American cigarettes. But these things exist side by side in a kind of incongruous truce with primitive Arabic customs, methods, costumes, devices, and those things which lend to the Middle East what we are pleased to term its romance. A walk down New Street is always interesting. And in the labyrinth of dark, narrow, winding, unpaved streets that lie just back of the whole length of New Street, you will see but little evidence of modernity.

Baghdad today is in Iraq, which has just been changed from being a British Mandate into an independent State, fit to enter the League of Nations. As to the inhabitants:

We should put the total population of Iraq at about 3,000,000, divided as follows: Moslems, 2,780,000; Jews, 93,000; Christians, 83,000; Devil-worshippers (mostly), 45,000.

In Baghdad itself there are about 230,000 Moslems, 70,000 Jews, and 20,000 Christians. Christians are divided among the Chaldean, Armenian, Syrian, Greek, and Latin Rites. The Jews are said to be descendants of those that remained after the Babylonian captivity.

Since the War, Jews and Christians are no longer confined to their own quarter of the city for protection. The Capuchin mission in Baghdad, says Father Louis de Gonzague, O.M.Cap., in *Collectanea Franciscana*, was founded by "His Gray Eminence," Richelieu's counselor, Father Joseph du Tremblay.

A FORMER missionary in Japan, Father Dorotheus Schilling, O.F.M., namesake of our own Father Godfrey Schilling, O.F.M., has recently pieced out, to use his words, a mission history "mosaic" of surprising modernity, only in the Far instead of the Near East. In his "History of the Jesuit School System in Japan, 1551-1614," (in German) he draws attention to the testimony borne now by modern Japan, rousing herself from the neglect of centuries, to the gifts that Christianity gave to them three centuries ago in the way of civilization.

As with the Capuchins in Syria and Baghdad, so with the Jesuits in Japan, medical education formed no small part of the program. Japan's pioneer in the line of Euro-

pean medicine was the converted Portuguese Jew, Luis de Almeida, born in 1525. Father Schilling quotes the words of Murdoch in his "History of Japan" concerning Almeida; who eventually became a Jesuit himself:

He was exceedingly energetic and a man of rare tact, and down to his death in 1582 [should be 1583] he was to render the best of service as the pioneer in breaking new ground and as the ordinary emissary in missions of extreme difficulty and hardship.

The remarkable thing about Almeida's medical practice was that it was so successful. Many of his best successes were cancer and fistulae operations. Says Father Schilling:

Almeida used to marvel himself at the success of his medicines. Sick people who had been afflicted for fifteen to twenty years, were restored to health in thirty to forty days. He even succeeded in curing people who in Portugal were regarded as incurable. In the summer of 1559 over sixty persons seriously ill and some 140 more persons were cured of both internal and external ailments. . . .

In 1562 he spent fourteen days at the harbor of Tomari (Satsuma) caring for the crew of a Portuguese sailing vessel. A crowd of sailors had been laid low as a result of the cold winter, the bad food, and the use of impure drinking water. All of them recovered as a result of Almeida's careful treatment.

Almeida established a regular hospital, with clinical services not only at the hospital itself, but extended to the territory for four miles around. He gave clinical instruction to Portuguese and Japanese. Operations were performed on the hospital porch, partly to get light, partly to allay suspicions that the foreigners were injuring the patients. On one occasion Almeida removed bullets from three persons who were sent to him for treatment, so successfully that they entirely recovered in a fortnight's time. In October, 1562, he had 100 intern patients in his hospitals, while others came to his polyclinical department. The hospital was still standing in 1586.

MANY other stories of interest are found in Father Schilling's "mosaic," as, for instance, that the missionaries shaved the heads of their first seminarians, as was customary with the young bonzes; that St. Francis Xavier planned to send several bonzes back to Portugal, so that the home folks could see for themselves the tact, courtesy, and intelligence of the Japanese, but none of the bonzes were willing to make the long voyage; that Father General Acquaviva organized three women's societies for the support of the missions. We learn that the Japanese children, in the mission schools, outdid the Spanish children in their nimbleness of wit and aptness of memory; also that the missionaries trained groups of Japanese boys, called *doshuku*, to sing religious melodies, enact Christian plays, teach catechism, and demonstrate the Christian doctrine to distinguished persons. The five-year-old Crown Prince of Bungo, we are gravely informed, was so charmed with what these youngsters did that he insisted on leaving his princely throne and joining the musicians.

The moral of this is, that there are many ways of being a missionary, and of gaining souls for God. After all, was not Babe Ruth a missionary on Memorial Day, when he told 45,000 people in the Yankee Stadium—plenty of Japanese, Jews, Arabs, and everything else among them—to "say a prayer" that night for the soul of Miller Huggins?

THE PILGRIM.

Literature

Speaking of the Novel . . .

J. R. N. MAXWELL, S.J.

THE day when a man could get a hearing by putting out a shingle to advertise himself as an expert in some branch of learning has ceased to exist. Authority has lost its former force; its statements are being challenged, scoffed at and dismissed. Perhaps the change is for the best. Who will say? Surely it has its advantages. And yet there is something to be said for the opinions of experience, wisdom and culture. Two hundred years ago, Dr. Johnson pronounced with a certain degree of finality on the necessity of endowing a novel with some moral purpose and of making vice unattractive. Most of the then literary world in England saw nothing amiss in such advice. Surely Richardson, Fielding, and Goldsmith took this dictum quite seriously, and followed it fairly faithfully. Did they err in their action? No one will hold that Dr. Johnson is infallible. None of us shares that gift, even the youngest. And back over those two hundred years we smile at such a literary preaching, and live our lives of up-to-the-minute sophistication, contemning and condemning. Coming to scoff, we cannot stay to praise.

A few years ago the American reading public was much taken by the catchy statement of some age-old facts that appeared between the covers of "The Art of Thinking." No up-and-doing individual could afford to say that he or she had not read the book. It was the index to one's mental calibre,—just had to be read. Could we induce some unwary publisher to re-edit some of the teachings of Dr. Johnson in the guise of novelty, perhaps the results would be the same. Perhaps the American public would be moved to admit "that vice is the natural consequence of narrow thoughts; that it begins and ends in ignominy; that virtue is the highest proof of understanding and the only solid basis of greatness."

Pedantry and brutality are the Scylla and Charybdis of the novel. Pollyanna speaks with a drawl like golden syrup of green fields, blue skies and cherubic people. Her talk sickens us. We leave it quickly, more sated than the youngster who has found the jam jar much more pleasing to look at than to devour. Sheer sentimentality is not the stuff of fiction, nor the stuff of life either. Shall we, therefore, turn to realism? Before we turn anywhere let us recall that there are some characters who should never be drawn, and many who should not be drawn as they are. To temper realism and to strengthen sentimentality there is a potent transformer called art. It will step-up and step-down, it will simplify and select, suppress and arrange, intensify and dilute. It will give an emotional significance and completeness to a disconnected series of events that have been culled from life, but are not life itself in its entirety. If life with its varying phases, its problems, perplexities and uncertainties baffles us, we would have it become intelligible to some slight degree. We would have it simplified, rendered emotionally tangible.

Some one has said that there is nothing more convincing than a true-to-life story. Conviction comes when fact is touched with the magic of fiction. Then does it take on the semblance of reality. The disordered incidents that make up any man's life, even for a day, must, if they are to go into a novel be simplified, presented in clear-cut outline for readers who are moved by a presentation of sifted and organized facts. This process of arrangement is not realism, nor is it sentimentality. It does not lead us to tear a passion to tatters to get at its tasteless sawdust, nor does it give directions for a sugar-coating. Our aim should rather be so to present life in our literary picture that it is intelligible to us because it is focused to our emotional vision. Irrelevancy of mood and emotion is the enemy of the novel, though in life it is an accepted fact. And that is one reason why the realist has failed as a novelist, if he is truly a realist and not a cynical selector. From the melee of life's facts he must draw his true-to-life picture, and if he is true to his creed, the result will be a melee, a tangle of emotional reactions that will leave no clear emotional impression. Sequence is achieved by selection according to mood and matter; it leads to unity and order without which there can be no art.

So much for the esthetics of the novel. To dismiss the topic thus briefly need not lead one to suspect that the artistic element is of little importance. The contrary is quite true. But I would say a word for the asceticism of the novelist, a subject of vast significance.

Faith, hope and charity are the theological virtues, and the greatest of these, we are told, is charity. Christ himself stressed the mighty importance of this virtue, putting our love for God and man above all else in life. Love God and love man with your whole heart and mind. The command is universal; no exception is made. Man, be he tailor or novelist, must love his neighbor as he loves himself. But alas for the rarity of Christian charity under the sun. Alas for its absence in so many of our novels. A man who really loves his neighbor will take every precaution to do him no injury, and if his love is sincere, he will guard him against any danger of which he has knowledge and over which he can have control. Not so the novelist who lets loose in his stories the harpies of passion and the furies of sin. These creatures are no respecters of persons. On all who come in contact with them they wreck their foul madness. And herein, thinks such a novelist, is a very large loop-hole. "I have unleashed these creations. They bother no one who does not seek them out." But what of charity? What of your duty to love your neighbor? No respectable man brings his friends to chat away an afternoon with the inmates of a brothel, later exculpating himself from the blame of evil consequences on the grounds of having no such intention. His action proves that he could not have other. If love consists primarily in good deeds, it must necessarily suppose the absence of bad ones. For to do good to a man, one must first avoid doing him evil. But how will a novelist know that his book is the source of injury to his fellowman? Perhaps he will never be able to reach this conclusion with certainty, but until he can arrive at

some definite state of mind, he should refrain from publishing. Rather a hard doctrine, yet a true one.

No man may act with a doubtful conscience in the matter of morality. We seem to reach an impasse. The reactions of a reading public are as many and varied as the individuals that make it up. What then? Is the novelist to know with certainty whether or not each reader of his story is likely to suffer from his hands or not? That is to ask the impossible. And yet I do sincerely think that he will do well to omit publication until he can satisfy himself that his book is of such a nature that the general run of men can come into contact with it, with the life and character it portrays, without menace to their spiritual well-being. This is but a commonsense application of the law of charity. Let authors really love their neighbors, and much of our distressing fiction will cease to be written. What a suggestion! Do away with all the perfervid perversions and erotic misadventure, and you will swell our breadlines with hungry authors. What of them? It is doubtless also true that there are some characters who should never write. Their noisome buzzings are of no ultimate importance to us. The healthy man who has met Sister Carrie has no desire for a second rencontre. She is a character who should never have been written about, the creation of a man who should never have written, who, as a novelist at least, knows no charity. His outlook on life is as false as is that of Mrs. Porter. Neither Pollyanna nor Sister Carrie is of any importance to us. Both stand at opposite extremes, outside the field of art. Surely they do not enter the realm of sincere charity. For charity is not sentimentality, love is not brutality.

And what of faith? Without it life were empty. "All around us are numberless objects, coming and going, watching, working, or waiting, which we do not see: this is that other world which the eyes reach not unto, but only faith," said Cardinal Newman. Of the existence of this other world which the eyes reach not unto we are informed by revelation, and those who are blessed with the virtue of faith believe this truth which God has manifested to us. But all men have not faith, and so all do not believe. Among our various fellowmen are those who call themselves rationalists. These men scoff at the mere idea of a God revealing any least truth to man, and they despise the faith which accepts as true these "dreams of a sick and fevered brain." Like charity, though faith begins with God, it does not rest there. It is extended to include a faith in man, his possibilities, capabilities and aspirations; and writers who have so extended their faith, have taken a long step in advance to sanity in writing. But this faith must be lively. The man who gives up prayer because his petitions would seem for a time to be denied, has no faith in God, or a very shallow faith at most. A writer who is disenchanted because all men are not Xaviers, and all women are not Teresas, has a faith too weak even to support reality. He is a disillusioned ultra-idealist. He has lived in the clouds away from man whom he has not known. There was but one Xavier, but one Teresa, even though there have been many other saints. But the general run of flesh and blood is not the saint type, nor yet are men and women the foul-mouthed

perverts that people so many of the books written by the literary rationalists of our generation. These men revel in their lack of faith in their fellowman. They look on their contemporaries as the helpless prey of their own passions, and they laugh sardonically at them as they rush on to their destruction. These rationalists scowl over their shoulders at the giants and saints of former ages. Mythical creations, they call them, the fruit of a wild hero worship. They align themselves with the numerous debunkers of modernity, believing they have fulfilled their mission in life when they have pulled away all the props of tradition, thrown the past and present into confusion, and destroyed all faith in God and man. Their faith in the emptiness of faith is their strongest passion.

The writing that is to be lauded as literature must be born of moral earnestness and sincerity; it must represent aspiration as well as achievement, else it is not literature at all. This sounds not at all unlike the advice of Sam Johnson, old fashioned and over-worked advice. If it is followed by our writers it will lead to art, it will lead to faith and end in charity. But fancy prating of art, faith and charity in this day and age.

REVIEWS

To-Day's Boy and To-Day's Problems. By JEROLD O'NEIL. New York: Sears Publishing Company. \$2.50.

Faith and Youth. By BURTON CONFREY. New York: Benziger Brothers. \$2.00.

Here are two volumes written for the inspiration of youth and the instruction of those who have to deal with them, both from the pens of men who for years have been engaged in the education of boys, the one, Headmaster at Rippowam School, Stamford, Conn., the other, Dean of the Catholic Junior College, Grand Rapids, Mich. They would aid adolescents and those just budding into manhood towards successful achievement, and in their approach to the boy problem both are decidedly in sympathy with modern youth and altogether trustful and optimistic about it. A subtitle to Dr. Confrey's volume, however, indicates that he is addressing chiefly those who have the responsibility for training young people, while Mr. O'Neil speaks directly to his boy readers and is only secondarily concerned with their elders. But while the two books have much in common, they differ decidedly in the emphasis they place on the means to attain happiness and success. Mr. O'Neil sets before his readers the so-called natural virtues,—courtesy, diligence, the spirit of optimism, attention to details, loyalty, etc., and in an interesting and chatty style he drives home his lessons with copious illustrations and anecdotes drawn from the lives of men whom our business and industrial and professional worlds generally class as successful. Dr. Confrey, on the other hand, while not neglecting any of those qualities, is much more intent on building up the supernatural character of youth. He explains those habits that make for Christian and consequently fuller living—the use of prayer and the Sacraments, devotion to the Eucharist and Our Lady, meditation and spiritual reading, the exercise of the presence of God, the value of interest in missions, lay retreats, and Catholic Action generally, and he parallels his discussion of all these things with the actual experiences that have come to college men from attention to them. Associated for some time with the University of Notre Dame and familiar with the specific type of religious training in vogue there, thanks chiefly to the tireless and inspiring efforts of the Rev. John F. O'Hara, C.S.C., he includes in almost every page of the volume the reactions of young men to faculty efforts happily to unite in their hearts the claims of nature and of grace. While there is nothing but what is wholesome in Mr. O'Neil's book and its reading will do any boy and many a parent good, as contrasted with "Faith and Youth," it but again illustrates the

fuller and more adequate living that Catholic education offers young America, integrating for them both the temporal and the eternal, and the material and the spiritual, and making for their harmonious relations not only to this world but to the next, to God as well as to man. Without this, however great a young man's popularity or earning capacity or business acumen, and how well soever his mind be stored with knowledge and his heart with high hope, he is left but groveling in the dust when he was meant to attain unto the happy citizenship even of the eternal kingdom of God.

W. I. L.

Life of Mendel, Pioneer in Heredity. By HUGO ILLIS. Translated by EDEN and CEDAR PAUL. New York: W. W. Norton Company. \$5.00.

This is the first biography in English of the great Augustinian prelate and immortal scientist, Gregor Mendel. The fact that his fundamental discoveries were unappreciated for almost half a century, and that he himself lived in comparative obscurity, accounts for the scarcity of biographical data. In spite of this handicap, years of diligent research by the author have resulted in a most interesting life story which will appeal to both scientist and layman. A very intelligible account of Mendel's researches is given, together with an attempted explanation of the indifference and neglect with which they were received by contemporary scientists. The changes in scientific thought leading up to the remarkable rediscovery of Mendel's Laws completes the scientific background. Mendel the scientist, and Mendel the man, are admirably depicted in this biography. Yet there is another phase to the life of Mendel, a phase essential to complete biography, which the author shows himself incapable of treating. It is Mendel the priest. The references to the Religious life of this great man are few, inadequate, and in most cases betray the author's ignorance of Catholic doctrine and discipline. For example, from the presence in the monastery library of some books that were on the Index, he draws the conclusion (p. 103) "that this liberal-minded priest paid no heed to the *Index librorum prohibitorum*!" One can only regret that this otherwise excellent book will not be as useful as it should be in dispelling the persistent falsehood that an antagonism exists between the truths of religion and the truths of science.

C. A. B.

Countries of the Mind. By JOHN MIDDLETON MURRY. New York: Oxford University Press. \$3.00.

The chief literary critic of the *New Adelphi*, J. Middleton Murry, has recently grouped some twenty-eight of his fugitive critical pieces into these two symmetrical volumes. The first series is mainly a reprint of the author's 1922 collection of the same name, though two new studies of Doughty and Amiel have been added. With the exception of Lessing the authors surveyed belong to France: Baudelaire, Flaubert, Stendhal, Bossuet, and Amiel; and to England: Shakespeare, Spenser, Burton, Collins, and some smaller fry. In addition, there are a few essays on such broader themes as "Metaphor," "Pure Poetry," and "Reason and Criticism." The original habitat of the papers betrays itself in the flashy fluency and slightly condescending culture habitual to the leading articles in the London *Times Literary Supplement*. Perhaps the same historical reason explains the complete absence or effective concealment of a consistent scale of literary values. The critic seems to share the optimism of the true creator, as described in the essay on Amiel (one of the best in the volume, by the way) who "risks misunderstandings in the confidence that what is to come will correct the insufficiency of what is past." Unfortunately the reader is too often left waiting. Ten years may bring such an enlightening acknowledgment as this note at the end of the new edition of the first volume: "Now I feel that I was guilty of super-subtlety in this passage. Nevertheless, I leave it as it stood." And our patience with this maturing process is tried by such a challenging generalization as, "Bossuet was probably the last great European mind which embraced without doubt or reservation and therefore without inconsistency, . . . the philosophy of Christian orthodoxy." In general, Mr. Murry's taste and liter-

ary insight is better than his philosophizing on history. His studies of Shakespeare are acute, his praises of Doughty's prose style are convincing, his analyses of the nineteenth-century French writers are attractive. But much of this merit will be lost to the student by the author's exasperating omission of all references for his excerpts.

A. C. S.

BOOKS AND AUTHORS

Biography.—If there can be logic without probability, it is to be found in the heredity that produced Theodore Dehon Smith, better known outside his family circle as Father Maurice, C.P. It is improbable that so devout a member of so Catholic a regiment should have grown on the stock of the Rev. John Cotton, the equally Rev. Richard Mather, the probably more Rev. John Eliot, and other Puritan divines of early New England, who were Father Maurice's paternal ancestors; and equally far-fetched that he should have derived from his mother's Huguenot forebears. Yet how logical that these rigid, uncompromising religionists should have flowered in one whose blood commanded him to sublimate their sternest attitudes into the sacrificial life of a Catholic missionary! It was not a spectacular life, from the evidence at hand, but that it was a priceless one is revealed in "A Knight of the Cross" (Bruce, \$3.00) in which his sister, Helen Grace Smith, makes happily available to readers many valuable and edifying details of her brother's life, and much of his correspondence.

Even educated Catholics are sometimes intrigued as to what sort of women fill our convents, why they have followed a Religious vocation, and what their real position and utility is in the ecclesiastical system. To satisfy this curiosity, the Rev. Joseph B. Code has adapted from his "Great American Foundresses" a number of brief studies of that remarkable group of Religious women to whom our leading communities in the United States owe their origin. Under the title "The Veil Is Lifted" (Bruce, \$1.25), the reader is treated to an interesting sketch of the life and character of a number of women of heroic mould about whom too little is known. The author lets us in to the richness of their interior lives, without which their external activities would hardly be understandable. If read by our convent girls, the volume will point for them ideals that for some may mean a following in the steps of a Mother Seton, a Mother Connelly, a Mother Duchesne, a Mother Lathrop, a Mother Amadeus, or some other of the noble women responsible for our Sisters of Providence, Sisters of Loretto, Sisters of Nazareth, Sisters of the Holy Names, etc.

Men and Movements.—Because the spirit of Calvin still influences modern minds, the great Geneva Protestant leader continues to command attention. In "John Calvin: the Man and His Ethics" (Holt, \$3.00), Georgia Harkness offers an interesting study of certain aspects of his teachings. Calvin, however, was preeminently a theologian, not a philosopher, and so, strictly speaking, he left his followers not so much an ethical system as rules for moral conduct based on his interpretation of the word of God. The volume is well written and indicates sympathy between the writer and her subject without undue enthusiasm. The discussion of Calvin's ethics is preceded by a biographical sketch that serves as the groundwork for understanding the rest of the study. Here and there the author gives Calvin credit for an originality that was hardly due him. Occasionally, too, she is not happy in some of her statements, as when she asserts that the medieval Church "approved image worship," and that, whereas the dominant Calvinistic middle-class virtues are reverence, chastity, sobriety, frugality, industry, honesty, it was "the preference of the majority of American voters for this set of virtues which caused the defeat of Smith and the election of Hoover to the Presidency in 1928." Unfortunately, too, Miss Harkness creates a doubt about her scholarlyness when she accepts Moehlman's "The Story of the Ten Commandments" as authoritative, and when she allows her own Modernistic tendencies to crop out.

While the Far East has temporarily distracted attention from the great political drama going on in India, that country continues in a ferment. In "Stark India" (Appleton, \$3.00) Trevor

Pinch, an English journalist, gives his countrymen a newspaperman's unofficial supplement to the Simon Commission report, sketching in it some of the high lights in the Indian problem. The book was prepared before the London Conference and is obviously propaganda to bring home to those who have responsibility for the solution of Indian troubles the seriousness and complexity of the situation. Without proper concern for education, hygienic improvement, and agrarian upbuilding among hundreds of millions stretching across an entire sub-continent, England is here vigorously indicted for putting petty politics before humanitarianism. Emphasis is laid especially on the prevalent poverty, crime, disease, and superstition among the Indians. On this account the book is hardly to be considered an adequate or true description of the country, though the author does passing point out India's real possibilities. There is another side to India's story not included in "Stark India."

The Protestant Position.—That Modernism is not dead but still colors the thought and belief of many Protestant clergymen is the obvious conclusion drawn from reading "The Message of the Fourth Gospel" (Cokesbury, \$1.50), by Elbert Russell. It would be improper to say that his conclusions were illogical, but it is quite true to note that many of the premises on which he builds lack both scientific and religious firmness, and hence that the conclusions are incorrect. There is absolutely no solid reason for denying the traditional ascribing of the Fourth Gospel to the Apostle St. John. Nor is it true that the author does not intend literally to report the teachings of Jesus. Neither is there any solid basis for linking up the Fourth Gospel with the theology of the "mystery" religions. It is not an adequate or honest presentation of the contemporary religious mind to write: "The supernatural serves no necessary or useful purpose as an aid to religious faith among men of modern intellectual presuppositions, for it has no evidential value"; the twentieth-century Christian also needs the "signs" of Christ to establish his faith. Quite naively, but from pure imagination, Dean Russell attempts to account for the Jewish belief in a personal devil. The volume is replete with such Modernist heresies, and one is not surprised at its grand conclusion that the unity that Christ postulated with the Father "is an ethical unity—a unity of character and purpose rather than a metaphysical unity of nature or essence as the early creeds define it."

A series of considerations on the Seven Words on the Cross makes up the content of "Selfhood and Sacrifice" (Morehouse, \$1.00), by the Rev. Frank Gavin, of General Theological Seminary. The author offers a number of timely and practical reflections, emphasized by homely examples on the Christian truths deducible from Our Saviour's Seven Words. Some of them are quite Catholic in thought though Protestant in phraseology; a number, however, are decidedly Protestant even in their thought. Though meant to be devotional, in general the considerations lack warmth. They are also too academic.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ASPECTS OF THE NEW SCHOLASTIC PHILOSOPHY. Edited by Charles A. Hart. \$2.75. Benziger.
CATECHISM, LARGE SIZE. Rev. Joseph A. Newman. Bruce.
CATECHISM, SMALL SIZE. Rev. Joseph A. Newman. Bruce.
CATHEDRAL BASIC READERS, BOOK V. Rev. John A. O'Brien. 84 cents. Scott, Foresman.
CATHERINE OF SIENA. Albert R. Bandina. 60 cents. People Publishing Co.
CATHOLIC SERMONS. Edited by Humphry Beavor. \$2.40. Macmillan.
CHARACTER EDUCATION, DEPARTMENT OF SUPERINTENDENCE TENTH YEAR-BOOK. \$2.00. National Education Association.
DELINQUENT CHILD, THE. \$3.50. Century.
HANDBOOK OF FUNDAMENTAL THEOLOGY, A. VOLUME IV. Rev. John Brunsmann, S.V.D. \$3.00. Herder.
HISTORY OF AMERICAN ECONOMIC LIFE, A. Edward C. Kirkland. \$5.00. Crofts.
"HYPOTHESES" VERSUS "CHANCE" IN THE PRE-SOLUTION PERIOD IN SENSORY DISCRIMINATION-LEARNING, AND THE GENESIS OF "HYPOTHESES" IN RATS. I. Krechevsky. 40 cents. University of California Press.
LINDA SHAWN. Ethel Mannin. \$2.50. Knopf.
MEMOIRS OF ST. PETER, THE. James A. Kleist, S.J. \$2.50. Bruce.
RELIGION, A SECONDARY SCHOOL COURSE, BOOK THREE. Rev. Raymond J. Campion and Ellamay Horan. Sadlier.
RELIGION OF SCIENTISTS, THE. Edited by C. L. Drawbridge. \$1.25. Macmillan.

**The Corpse in the Wax Works. Shepherds on the Move.
Call Home the Heart. City Wise.**

John Dickson Carr has chosen an original setting for his well-written story "The Corpse in the Wax Works," (Harper. \$2.00). The body of a murdered girl is discovered in the arms of one of the figures in the Musée Augustin. M. Bencolin, cleverest of French detectives, gets busy and the trail leads to families of the old French aristocracy. There is plenty of action and plenty of good deduction. Suspense is well sustained and the real solution cleverly concealed to the end. The story is distinctive in that it has a real literary flavor. It is a shame the author after such a good story was led to end it with a rather silly, melodramatic travesty of justice.

While the author would be the last to invite the comparison, readers of Joseph A. Young's latest novel, "Shepherds on the Move" (Benziger. \$2.00) will immediately think of Canon Sheehan and his delightful novels of clerical life. Needless to say, they will miss the quiet humor and ripe wisdom of Sheehan's best characters; a Father Dan or a Father Tim is not to be created by wishing it. Less excusably this American version of "My New Curate" lacks incident and movement; it could never be transferred to the stage. The regrets of a model curate at leaving one city parish for another are painted very vividly, but they have to be eked out with much artificial rectory dialogue to fill a book, which perhaps after all is only an interlude, as the title may indicate, between novels of two different types of parochial work.

In "Call Home the Heart," (Longmans, Green. \$2.50) Fielding Burke presents a subtle, though none the less powerful, plea for communism and birth control. All the evils he so graphically depicts with unsparing realism have their origin in the insatiate greed of capitalists and in the too numerous progeny of poverty-stricken, incompetent parents. Ishma Waycaster, born of noble stock that had run to seed amid the mountains of North Carolina, is the pathetic heroine. Out of spirit with her people, endowed with love of beauty and an appetite for knowledge, unacquainted with restraint or genuine moral principle, scourged by conflicting passions within, she leaves the wretched environment of her childhood, deserts husband and son, and escapes with a former lover to the drab exile of a mill town. "She was asking so little of life, she thought . . . when, in fact, she was asking for more than life has ever given to anyone; an understanding of itself." But the mills only increase her suffering and misery, and after four bitter years of struggle she returns to the mountains, awaiting that happy millennium of communism which will bind all nations into one great brotherhood of fraternal charity. Granted that the evils portrayed are true (and industrial despotism cannot be defended), nevertheless, it is one thing to decry the evil, another to propose the proper remedy. It is truly marvelous to behold the chameleon-like change of the author from the cynical reviewer of realistic capitalism to the idealistic propagandist of international communism. One wonders would "the tail of capitalism," the headline, disappear under an army of such improvident managers as Jim and Bainie Wishart.

Millionaire parents worried over the loose morals of the fast young set are not likely to draw much comfort from the remedy implied in Micheline Keating's graphic and fast-moving novel of high society, "City Wise" (Long and Smith. \$2.00). For one thing, understanding grandfathers, like the self-made, hard-fisted, soft-hearted John Storm are too rare. Moreover, even such an exceptional story-book grandfather—though he is the best thing in the book—does not succeed in bringing the caddish Nicky and his equally pagan sister Hedda to some semblance of moral decency without having them pass through the disillusionment of unhappy love experiences and the purging tragedy of their brother's death. As a preface to morals the book leaves many questions unanswered, though the author treats her combustible materials with a certain restraint. As a picture of Park Avenue life, it is a one-sided caricature. As a story, it fails to hold the interest, and by its easy denouement leaves the reader with a feeling of disappointment.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

We Refer This to the Doctors—

To the Editor of AMERICA:

A writer in your issue of May 21 shows that he is misinformed by stating that "Even the most devoted Christian Scientists succumb before the threat of pestilence and condescend to consult the physicians."

There is ample evidence that Christian Science heals any type of the so-called infectious or contagious diseases. Possibly your contributor has confused the mere reporting of such cases to the health department with actual medical treatment. Christian Scientists are most circumspect about diseases believed to be communicable. It is to be questioned whether there is any body of citizens more law-abiding in this respect than are Christian Scientists. In fact, Mrs. Eddy, the Discoverer and Founder of this religion, most emphatically admonishes her students to obey the laws of the land and especially the rules and regulations of departments of health.

New York.

ORWELL BRADLEY TOWNE.

Christian Science Committee on Publication.

—And This to Pastors

To the Editor of AMERICA:

I note an editorial in AMERICA decrying our failure to have special classes for problem children in parish schools.

More important still would be a description once a year in the pulpits of the nation covering the scope of parental care of the health of children. I do not remember ever hearing mention of the duty of parents in this field.

Schools are aware of presence of diseases and disease tendency. Numerous surveys reveal not more than twenty per cent of pupils free from defects. Pulpit description of proven methods and advocacy of prompt treatment is the Church's opportunity and in fact the Church's duty.

Such a sermon could describe the benefits and need of the following: (1) All children would benefit from use of cod liver oil to prevent rickets; (2) In many districts preventive medication is needed in control of endemic goiter; (3) Vaccination against smallpox is needed while the child is young; the optimum age for vaccination is at one year; (4) Diphtheria prevention is splendidly effective, and should be given at age of six months; (5) Restricted candy, no lunching between meals, more water, and enforced variety of foods would prevent dental cavities and bodily malnutrition as well as digestive disorders; (6) Unfailing and complete dental repair twice yearly, beginning at the sixth year of life, is cheaper; it is the child's right.

A syllabus could be prepared to form the basis of proper medical advice by the clergy. This might effect a change in the grotesque but true health customs described in "Motor City Witchcraft" in the June *North American Review*. It is the innocent children who suffer most from parental ignorance. Catholic parents will sometimes only listen to health guidance when it has the authority of the Church supporting it.

Albany.

W. P. B.

Recipe by Cotton Mather

To the Editor of AMERICA:

Cotton Mather, the outstanding spokesman of the sects in New England, in the 17th century, wrote of this section as a "country whose interests are remarkably inwrapped in ecclesiastical circumstances"; therefore, "ministers ought to concern themselves in politics."

I have sometimes wondered where the ministers of this country found their inspiration to stick their noses in political parties and seances. I know now. Old Cotton Mather gave them their cue.

Weston, Mass.

GEORGE O'DWYER.